

CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE
SUPERVISION OF
E. DENISON ROSS, PH D

Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME IV

ARABIC MEDICAL WORKS

Prepared by
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CALCUTTA

THE BENGAL SECRETARIAT BOOK DEPÔT

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PREFACE

THE present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, Bankipore, deals with the Arabic works on Medicine contained in that collection.

The chief feature of this collection of medical works is that apart from its being rich in works of ancient Arabian authors it is even richer in the writings of Indian authors who have done so much for the collection and preservation of older works and the adaptation of the ancient system of medicine to their own surroundings and requirements.

My reason for giving the medical works precedence over the other Arabic collections in the Bankipore Library was the circumstance that the Maulavi whom I selected for the cataloguing of the Arabic Manuscripts was specially qualified to deal with this subject. For apart from his scholarly knowledge of the Arabic language and his general keenness for research he possesses an intimate acquaintance with the *Hakimi* system of medicine in vogue among the Muhammadans of India and belongs to a distinguished family of Ichar which has practised the system for four generations.

The compiler has endeavoured in every case to ascertain the precise dates of deaths of the authors and for this he had in most cases to depend on original sources. He has been successful in practically establishing the precise dates of death of Al Masihi, Muhammad bin Ilyas Ash Shirazi and Ali al Jilani about which there has been much difference of opinion and he has been able to throw fresh light on the lives of Qusta bin Luqa, Ahmad al Baladi, Az Zahrawi, Fakhr al din al Razi and many others.

Among the older and rarer Manuscripts in this collection the following deserve special notice —

- 1 An old and rare copy of Kitâb u'l-Mushajjar of Ibn Mâsawayh
- 2 An old and beautifully illustrated copy of Az-Zahîawi's surgical portion
- 3 An ordinary but rare copy of Alimad-al-Baladi's Kitâbu Tadbîr'l-Habâlâ wa'l-Atfâl
- 4 A very old copy of the Tadkiratu'l-Kahhâlin of Jesu Haly
- 5 An old copy of Al-Qarshî's commentary upon the Aphorisms of Hippocrates
- 6 A rare copy of Fakhrû'd-Dîn al-Khujandî's Talwîhu't-Tibb
- 7 A very old and beautifully illustrated copy of the Kitâb u'l-Hashâ'ish of Dioscorides
- 8 A very rare copy of Kitâb u'l-Agdiyah and Kanzu'l-Fawâ'id of Hunayn b Ishâq
- 9 Two rare Risâlas of Qustâ b Lûqâ
- 10 The second half of the Qarâbâdin of 'Alawî Khân, the MS having been copied in the author's lifetime.
- 11 A very old copy of the Kitâb u'l-Khayl-i-wa'l-Baytarah of Akhî Khuâm [or Hî'âm]-al-Khaylî

I trust that the standard of scholarship which characterised the first volume of the Persian series will be found to have been maintained, and that whatever the shortcomings of the present catalogue may be it will be remembered that the compiler is practically the first Indian Muhammadan to deal with the subject of Arabic medicinal works on European lines of scholarship. His qualifications are so exceptional that I feel confident his work will be duly appreciated.

The next volume of the Arabic portion of this catalogue will contain the Qui'âns, commentaries on the Qui'ân, and works on Tajwîd and Qu'ât. This volume, which is nearly ready, has also been compiled by Maulavi 'Azîmu'ddîn Ahmad.

E DENISON ROSS

The Madrasah,

CALCUTTA, Dec 10, 1908

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ARABIC MANUSCRIPTS

MEDICINE

No 1

fol. 117 lines not fixed size $9\frac{1}{4} \times 6$ $6\frac{1}{2} \times 4$

کتاب الا بحر

KITÂBU-'L-MUSHAJJAR

By أبو زكريا يوحنا ابن ماسويه Abu Zakariya Yuhanna [Yahya] b Masawayh known to Europe as Mesua a Syrian Christian whose father Masawayh served as an apothecary in the hospital of Gundeshapur for thirty years Ibn Masawayh being an intelligent youth acquired the science of medicine then in practice He was at first appointed to superintend the translation of ancient works by the Caliph Harûn r Rashid who placed at his service the best scribes of the day He at last succeeded to the post of Gabriel son of Bukhtishu as private physician to the Caliph Al Mansûr and his successors down to Wâsiq in whose reign in A H 243 = A D 857 he died He translated many books from Greek and produced many original works such as کتاب بوابر الا (Curiosities of Medicine) which he dedicated to Hunayn b Ishâq

For references to his life and works see Ibn Abi Usaybihi vol 1 pp 175-83 Ibnu l Qifti's Tarikhu l Hukama pp 380-91 Mukhtasaru d Duwal (Oxford edition) p 236 Nama i Dunishwaran i Nasiri vol 11 pp 32-50 Brock i 232 and C Huart's History of Arabic Literature p 306

Begins—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 كتاب ، المشجر ليوحنا بن ماسويه
 الط . ينقسم
 العلم العمل
 والعلم ينقسم
 لمعرفة الائمة الطائفة و لمعرفة العلل

As the title *Al-Mushajjar* suggests, the work is arranged in tabular form. Ibn Māsawayh appears to have been the first to write a medical treatise in tables. This form, initiated by our author, reached its maturity at the hands of Ibn Jazlah in his *Taqwimu'l-Abdân*, and was subsequently brought to a further state of development by Najibu'd-Dîn as-Samarqandî in his well-known work, *Al-Asbâb wa'l-'Alâmât*.

The whole of the *Kulliyât* (general rules of the medical art) is tabulated under one *bâb*, while the Book on Diseases is treated under separate *bâbs*, as will appear from the contents detailed below.

The Book on Diseases begins on fol. 9^a, to which a list of contents is prefixed.

كتاب ، علل الامراض و دلائلها و علاجها لحسي بن ماسويه الب ،
 الاول في داء العدة ، (Alopecia)

Contents of the Book on Diseases —

fol. 9 ^a	Diseases of the Head (in 29 bâbs)
fol. 30 ^a	Diseases of the Eye (in 1 bâb)
fol. 39 ^b	Diseases of the Palate, Uvula, and different varieties of Quinsey (in 1 bâb)
fol. 41 ^b	Catarah (in 1 bâb)
fol. 42 ^b	Cough (in 1 bâb)
fol. 44 ^b	Diseases of the Thorax, Chest, Lungs, etc (in 4 bâbs)
fol. 50 ^a	Diseases of the Heart (in 1 bâb)
fol. 52 ^b	Diseases of the Breast (in 1 bâb)
fol. 53 ^b	Diseases of the Armpit (in 1 bâb)
fol. 53 ^b	Diseases of the Stomach (in 1 bâb)
fol. 68 ^b	Diseases of the Liver (in 4 bâbs)
fol. 86 ^b	Diseases of the Bowels (in 4 bâbs)
fol. 103 ^b	Diseases of the Kidneys (in 1 bâb)
fol. 108 ^a	Diseases of the Bladder (in 3 bâbs)
fol. 109 ^b	Diseases of the Penis (in 5 bâbs)
fol. 113 ^b	Diseases of the Uterus (in 1 bâb)

fol 114^b Diseases of the Feet (in 1 lab)

fol 116 Diseases of the Skin (in 4 bals)

The following diseases are mentioned with their Syriac or Greek nomenclatures —

fol 11^a

الباب التاسع في الوجد¹ في بالونائه فرا² ١٨

fol 18

الباب الثالث عشر في الساب³ و يسمى بالونائه قاروس⁴ و
بالسريانة طوتا⁵

fol 18

الباب الرابع عشر في المدلولا⁶

fol 19

الباب الخامس عشر في دا الكلب⁷ و يسمى بالسريانة قافرونا

fol 22

الباب السابع عشر في الصرع و يسمى بالسريانة آ⁸ ١٩

fol 34^a

وقد يعرض في باطن الاحثان مسوة يسمى طرلوما⁹ فان كرب
المسوة حي يري في باطن الجش لظ مسه بسق التس يسمى
توقوسس¹⁰

fol 34^b

الرد يسمى كالارون¹¹

fol 35^a

زياده اللحم ال¹² في الما¹³ عن الاعدال و يسمى آ¹⁴ ٢٠
والاخر لقان هذه اللحم في الما¹⁵ عن الاعدال و يسمى رآوس¹⁶
و يكون في الصاب ال¹⁷ في قولي قروح منها القرحه الي
تسي لزلون¹⁸ و القرحه الي يسمى قولوما¹⁹

¹ I thronitis

² Should be قاطرمس, Catochus or Coma Vigil

³ Melancholia.

Hydrophobia

Epilepsy

Should be طريخوما Trachoma.

Should be

سمى موسى, Sycosis

Chalazion

⁸ Should be ن¹⁰ ١٩

١٩, Tencanthis

¹¹ Rhyas

¹² Should be بزلون, Bothrion

¹³ Celoma

fol. 37^aصع ، السكر يسبي مورويامبس¹fol. 38^bفي الطرفة ويسبي بالونانة اومسفا²fol. 39^aفي الوجع المسبي ادمسما³ وهو اندماح الحصى و تورمهاfol. 39^a

في الوجع المسبي موبامبس⁴ وهو داء يعرض من الولاد لا
حالح له

fol. 44^bمريثوبوموبا⁵ ورم حار يعرض في الرئةfol. 47^aفي الوجع المسبي سس⁶ وهو الدخfol. 48^a

في الوجع المسبي بالسريابة دقارما وهو الرسم

fol. 50^bالوجع المسبي سويغوي⁷ وهو سقوط القوة بعةfol. 57^bفي الوجع المسبي حوليرا⁸ وهو الهمةfol. 110^b

في الوجع المسبي عامسونا

This work is not noticed by Ibn Abi 'Usaybi'ah, nor by Brockelmann among Ibn Mâsawayh's works, but Ibnu-'l-Qiftî (Târikhu-'l-Hukamâ, p 381) says—

وكما ، السكر كاس له قدر

For another copy see Râmpûr Cat, No 204, p 494

Written in an ordinary Arabic Naskh. A few folios are wanting

¹ Amaurosis
⁵ Peripneumonia

² Hyposphagma
⁶ Phthisis Syncope

³ Emphysema
⁸ Cholera

⁴ Morphosis

in the end Fol 7 is transposed Water stained and worm eaten throughout

Not dated Circa 10th century

No 2

fol 199 lines 18 and 23 size $10 \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$
and $10 \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

I

fol 1-109

كتاب الادب

KITÂBU-'L-AGDIYAH

(BOOK OF DITS OR ALIMINTS)

By ابو زيد حسن ابى اسحق العادى, Abû Zayd Hunayn b Ishâq al Ibadî the celebrated physician who was the most eminent man of his time in the art of medicine. Ibn Abî U saynah (c 184) reads Abudî and says that he was called Abâdî because he belonged to one of the many Arab tribes who adopting Christianity settled in Hira and were called Abad. Ibn Khallikân (De Slanes translation 1 189) reads Ihudî and says that the Arabs of the desert call him who serves a king, Âbid (subject) for this reason it was that the people of Hira were called Ihâd because they were obedient to the king of Persia. In whatever way we read it he no doubt belonged to the Christians of Hira the ancient city of Arabia which belonged to the Mu'âfir family and other Arab princes. Having a natural predilection for learning different languages he completely mastered Greek Syrian and Persian. He remained for a considerable period at Busrâ where under the celebrated grammarian Khallî b Ahmad he learnt Arabic to an extent that secured for him a considerable reputation as a poet and rhetorician. After completing his studies in Arabic literature he proceeded to Bagdad and commenced his medical studies under Ibn Masawayh for whom he translated many Greek works especially those of Galen into Syrian and Arabic. He died in a n 260 = a n 83. Though Hunayn or Joannitus the translator and commentator of Hippocrates and Galen (see Encyclopædia Britannica vol xv p 800) was mostly engaged in translating Greek works still he found time to

compose a great number of useful original treatises on medical subjects, for a detailed list of which see Ibn Abi 'Uṣaybi'ah, vol 1., pp 197-200, Ibnu-'l-Qiftī (Tārikhu-'l-Hukamā), pp 171-7, Mukhtasari-n'd-Duwal (Oxford edition), p 263, Ibn Khallikān (De Slane's translation), vol 1, p 66, Mu'ātu-'l-Jinān (Lib copy), f 166^a, and Brock, vol 1, p 205

Begins—

قال من اي امرئ ، و جمع في هذا الكتاب ، للمبر ادم
الله عره و اكرامه كل ما يتباح الي معرفه في امر الاعدته مما
قاله حالسوس في بلاد ، مقال ، وصه ، بها قوي الاعدية و في
مقالة وصه ، بها ما يولد في البدن دما حمدا و ما يولد حلا
رديا الح

In the preface he gives the names of the authorities he consulted in the preparation of this work as follows —

و ما يتباح اليه سوي ما قاله حالسوس¹ مما قاله افراط²
و ديسقوريدوس³ و اروس⁴ و دولوطاس⁵ و اورص⁶ و ديوس⁷ و
ميساوس⁸ الي من اهل ادرسه و ميساوس⁹ الذي من اهل
موريس¹⁰ و ديفلس¹¹ و ايساوس¹² و كسايفراطس¹³ و انطلس¹⁴ في
امر الاعدية و الدبر بها و نس ، كل قول من ذلك الي قائله
و قسمه ، هذا الكتاب ، في بلاد ، مقال ،

In the same preface the author further states that at first he aimed at describing only those articles of food which the Muhammadans generally regard as lawful, omitting those which are forbidden by their religion, but in treating the subject from an hygienic point of view he found it necessary to include all articles of diet

¹ Galen ² Hippocrates ³ Dioscorides ⁴ Rufus of Ephesus ⁵ Philotimus, a pupil of Paraxagoras, he lived in the 4th and 3rd centuries B C ⁶ Most probably Herdun ⁷ Zeuxis, a native of Tarentum, he lived in the 3rd century B C ⁸ Mnesitheus, a native of Athens ⁹ Numusianus, an eminent physician at Corinth, he lived about A D 150 ¹⁰ Should be قورباس ¹¹ Dioeles Calyptius, lived in the 14th century B C ¹² Athenaeus, lived in the 1st century A D ¹³ Should be ثاومرستاس, Theophrastus ¹⁴ Antyllus, lived before the end of the 4th century A D

Contents —

fol 2

المقالة الاولى في كل قول عام قاله خالسوس او غيره
مع الاخذ به ارفي حيله منها

fol 44

المقالة الثالثة في ذكر ما يقتضى به من البرور والمار

fol 78^b

المقالة الثالثة في ذكر ما يقتضى به من الساب والصوان

Probably the same work noted by Ibn Abi Layliah (vol 1 p 200)
as كتاب قوى الاخذة بذكر مثالب

No copy is mentioned in other catalogues

For translations of Hunayn's work into European languages see
Cat of Ar Books in the Br Mus by A G Ellis vol 1 pp 60-61

Written in a clear Arabian Naskh with diacritical points here and
there. The various headings and names of the authorities quoted are
written in thick character. This is one of the most valuable manu-
scripts of the Library. Few folios are wanting at the end. Not dated
but the transcription cannot be later than A H 314 = A D 1508 as
will be evident from the following note by a former owner on the
titlepage —

استعاره من الرمان الثغر الي ربه الله عبد الرحمن بن علي
بن المويد حثي في عام بهار السنة الثامن من ربيع الاول سنة
اربع مائة و ٢٠٠٠ هـ بحروصه

The names of the other owners of the MS are written on the
titlepage. One is حسن ابن عبد الله dated A H 971. The other is
يحيى بن امرحان، dated A H 933. The transcription might
be earlier for the paper used is thick brown a paper generally found
in manuscripts of the 6th and 7th centuries A H

II

fol 90, lines 23, size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

fol 110-119

كنز العوائد في تنوع الالهوائد

KANZU-'L-FAWÂ'ID.

A treatise on the preparation of different kinds of foods and medicinal preparations to be taken after food, by أبو زيد يحيى بن أبي إسحاق العبادي Abû Zayd Hunayn b Ishâq al-'Ibâdî, d. A.H. 260 = A.D. 873 (For his life see above)

The treatise begins abruptly at some portion of the fifth bâb as follows

بالرطل العراقي وهو مائة وثلثون درهما ويلي حله مائة و
 مسمون درهما سكرا وحسل نحل . صفة صابونة يطبخ اللحم
 الأحمر صغارا و يملح في الماء و يصاه ، البه كبسا من اللحم
 الأحمر المدقون علي مدرالح

The sixth bâb begins on fol 17^a as follows —

الماء ، السادس ، في عمل المري و حزن ماء الحصرم و
 اللينون

Contents of the remaining bâbs —

fol 19^a Bâb vii

في عمل من البه من الع و بهها

fol 22^b Bâb viii

في إعداد نه العليل من مرورا ، العول

fol 24^b Bâb ix

في عمل من اصاه ، السمك من سائر الوانه

fol 30^a Bâb x

في عمل الحوي من سائر انواعها

fol 39 Bab xi

في الحوارص و المعاص و الاسره الي تقدم قبل الطعام و
عدة

fol 44^b Bab xii

في عمل الفئاع و خمره

fol 49^b Bab xiii

في شوع ا ، ن

fol 51 Bab xiv

في ه ه عمل ادويه القرب

fol 53^b Bab xv

في عمل الصردل ا ا و الحار الصريف

fol 56 Bab xvi

في الصلوصات

fol 58^b Bab xvii

فيما يعمل من اللسان من الكوامح و الحاقق و لكر و لرعر
و السران

fol 62^b Bab xviii

في مائر اصناف المخلات من اللان

fol 72^b Bab xix

في عمل السوارد

fol 76 Bab xx

في ا ا و طمع اللال من ا ا و من حيدان الحلاف

fol 78^b Bab xxi

في الحوراب ا ا ا المشويه لا ن و ا ا و الصوب ا ا ا
و ادويه العرق و خمر ذلك

fol 82 Bab xxii

في الدرانر الملوكه و خمرها

fol 86 Bab xxiii

في حرن الشواكه و ادحارها الي خمرائها

There is no other evidence except the following note on the title
page that this treatise is a work of Hunayn كتاب كرز الشوارد لصن
The title Kanzû l Fawaid is also given in بن اسحق في الاخذة

the colophon There is one book noted by Ibn Abî 'Usaybî'ah (1, 200) as كمال العوائد It is probable that the present treatise and that noted by Ibn Abî 'Usaybî'ah are one and the same work

Written in an ordinary Arabian Naskh

Not dated, circa 15th century

No. 3

fol. 147, lines 24, size $8\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 4$

I

fol. 1-145^b

كتاب المنسوري

AL-MANŞŪRÎ.

A complete system of medicine by ابو بكر محمد بن زكريا الرازي
Abû Bakr Muhammad b Zakarîya-'i-Râzî, the most eminent of the ancient Arabian physicians and known to Europe by the name of Rhazes. He was born and brought up at Ray, the most northern town of 'Irâq-i-'Ajam. Though in his youth he chiefly devoted himself to music, yet from his very boyhood he was much drawn towards the study of philosophy and Arabian poetry, in which he was sufficiently advanced to compose verses. In his thirty-second year he repaired to Bagdad, where under 'Alî b Rabban at-Tabaî he commenced his medical studies, for which, later on, he became so justly famous. He was appointed director of the hospital of Ray, in which capacity he served long before his similar appointment to the 'Adudîyah hospital of Bagdad. He always meditated, says Ibn Abî 'Usaybî'ah, upon the vexed questions of medicine and philosophy, and tried to explain them on rational grounds. When he was asked by 'Adûd-u'd-Dawlah to select a hospital site in Bagdad he caused pieces of meat to be suspended in different localities, and the building was erected in that place where, after a given time, the least putrefaction was visible. This fact clearly indicates that he recognized the results of microbial infection though its cause remained unknown. (See S P Scott's History of the Moorish Empire in Spain, vol III, and Ibn Abî 'Usaybî'ah, 1, 310) Though he countenanced the study of Alchemy for the purpose of

turning baser metals into gold yet he re-invented sulphuric acid and aqua vitæ (See Lney Brit 9th edition i 464) To him we owe the oldest account that we possess of small pox and measles (Ibn Abi Usaybiāh *مقاله في الحدي و الحصه اربعة عشر بابا* i 316) He was alive says Ubaydullah b Jibrail (quoted by Ibn Usaybiāh i 314) when Ibn ul Umayd the teacher of Salih b Ibad met him and after Razi's death Ibn ul Umayd after spending a considerable amount of money in getting it copied and arranged gave Al Hāwī (Continens) to the public in its present form The story of his blindness having been caused by his being whipped on the head as narrated by Ibn Khallikan on the authority of Ibn ul Juljul does not seem to be well founded Ibn ul Qifti (*Tārīkh ul Hukamā* p 272) and Ibn Abi Usaybiāh (i 311) are unanimous in stating that he lost his sight as the result of cataract When Razi was asked to have his eyes operated upon he replied I have seen so much of the world that I am wearied of it He died at Ray either in A H 311 = A D 923 or A H 320 = A D 932 More than two hundred of his works are enumerated by Ibn Abi Usaybiāh His Treatise on the Small pox and Measles met with the highest European appreciation Next in reputation comes Al Hāwī (the greatest repository of the medical knowledge of the ancients) and Al Mansūr.

For further accounts of his life and works see Ibn Abi Usaybiāh i pp 309-21 Ibn ul Qifti pp 271-7 Ibn Khallikan (Do Slanes translation) iii pp 311-14 *Mukhtasar ud Duwal* (Oxford edition) pp 291-2 *Virat ul Jinan* (Lib copy) fol 190^b Brock i 283 and C Hurst's History of Arabic Literature

Begins

قال ابو بكر محمد بن زكريا الله له نور ابى اسحق بن احمد
اطال الله بقاءه في كتابي هذا حمد و جوامع و لكاء و عوناً من
صاحبه اله الح

Ahmad b Musa b Mardawayb in his *Kitāb ul Manjam* (Lib copy fol 6a) states that Ahmad b Ism al Samani was in *Khurasan* when the Caliph Muktafi wrote to him appointing him as Governor of Ray He sent his nephew Abū Salih Mansūr b Ishaq b Ahmad b Asad to govern in his stead It is for this Mansūr who remained governor of Ray for six years that Ar Razi composed his *Kitāb ul Mansūr*.

The work is divided into the following ten maqālas (chapters) and contains an excellent treatise on the qualities necessary for a physician (في محله اله on fol 1^a) and a curious chapter on quacks and impostors (في مكارب الناس on fol 83^b)

Maq I On anatomy, on fol. 1^a

في شكل الاعضاء واهانتها

Maq II On the diagnosis of the temperaments of the organs, etc , on fol 16^b

في معرفة ، مزاج الابدان والاحلاط العالمة عليها

Maq III On the properties of aliments and drugs, on fol 24^b

في قوې الاعددة والادوية

Maq IV On the preservation of health, on fol 40^a

في حفظ الصحة

Maq V On cosmatique and the cure of ptyriasis, on fol 51^b

في الرية و ماينده ، الحرار

Maq VI On the regimen of travellers, on fol 65^a.

في تدبير المسافرين

Maq VII On surgery, on fol. 71^b

كل وحوامع من صاعة الصر و الصراحا ، والقروح

Maq VIII On mineral, vegetable, and animal poisons and their antidotes, on fol 84^b

في علاج السموم و الهوام

Maq IX On the diseases of the human organs from head to foot, on fol 93^b

في الامراض العالمة من العرق الي القدم

Maq X On fevers, on fol 120^b

في الحميا ، و مايسع ذلك مبايخناح الي معرفة في تحود
حاليها

Cf H Khal, v, 245

Kunnâsh-i-Mansûrî, also known as Kunnâsh-i-Fâkhî, is wrongly given on the title page as the title of this work Kunnâsh-i-Fâkhî is quite a different work See Ibn Abi 'Usaybî'ah, I, 318, and Ahlwardt, Berlin Cat, Nos 6259 and 6356

For other copies see Brock i 233 Bat iii 231 II kh vi 186
and Rampûr Nos 202-3 p 493 For translations see Cat of Ar
Books in the Brit Mus by A G Ellis ii pp 281-95

Written in clear Persian Naskh within red border lines
Not dated Circa 16th century

II

fol 145^b-147

کتاب در الساعه

BUR'U'S-SÂ'AH

A pamphlet on diseases which are capable of immediate cure
compiled for Wazir Abûl Qasim b Abdullah by Abû Bakr Muhammad
b Zakariya r Razi (see above)

Begins —

الصد لله كما هو اهله و - رحمه
رکوبا الرازي في الاله و ترجمه سر الساعه قال الحكم
محمد بن رکوبا الرازي اني ؟ عبد الوزير محري بصوره ذکر
سي من الاله الح

This work is completely described in Ahlwardt Berlin Cat
No 6343

Written in the same hand as above

For copies see Brit Mus p 221 Bat iii p 235 and Rampûr
Nos 27-8 p 469

For the translations of Ar Razis works into different European
languages see Cat of Ar Books in the Brit Mus by A G Ellis
ii pp 281-95 For the Egyptian editions of his work see Iktifa
p 216

No. 4.

fol. 73, lines 15, size $6\frac{3}{4} \times 4\frac{1}{2}$, $4\frac{3}{4} \times 2\frac{3}{4}$

كتاب من لا يضره الناس

MAN LÂ YAHDURUH-U'T-TABÎB.

A compendium on the treatment of diseases, by means of suitable diet and readily accessible medicines, by أبو بكر محمد بن زكريا الرازي, Abû Bakr Muhammad b Zakariya'î-Râzî, d. A.H. 311 = A.D. 923 For his life and works see above

Begins

الحمد لله الذي هدانا لهذا لم يكن بوسعنا ان هدانا الله ومكر
له علي ما وصىنا له

The aim and object of this work are explained by the author in the short prefatory note as follows —

وبعد . . . قول العسر الي ربه العسى محمد زكريا الرازي انه لما
راى العلماء اطبوا في زمانهم وذكروا من الادوية والاعذية
لا تكاد توجد الا في خزائن الملوك حسب ان اجل مقالة
ومره في علاج الامراض بالاعذية والادوية المشهورة الموجودة
في العام من الخاص ليكون احري ان يقع بها اكثر الناس في
حلهم ومرتحلهم و قد سمى . . . ما سما [مسا يصا] مكر
معه . . . في السرور من اعلي البدن الي اسفله ذاكرا علة علة
وعلاها علاها ومسببها من لا يضره الناس .

The diseases are treated systematically as they affect different human organs, commencing from the head and continuing downwards Ibn Abi 'Usaybi'ah writes about this work as follows

كتاب . . . الي من لا يضره الناس . . . وعرضه ايضاح الامراض و
تومع في القول و يدكر . . . علة علة و انه يمكن ان يعالج
بالادوية الموجودة ويعرف . . . ايضا كتاب . . . المعرف

The above quoted remarks further inform us that Tibb nî Enqia
is another name of this work See Brock 1 23.

Written in an ordinary Arabian Naskh

For copies see Bat m 23 and Rampur Nos 242-3 p 498

Not dated Circa 17th century

No 5

fol 83 lines 15 size $7\frac{1}{2} \times 4$ $6 \times 2\frac{1}{2}$

The same

Another copy of the work mentioned above Begins as above

Written in an ordinary Indian Nast'liq

After the colophon few compound drugs are copied in Persian
language fol 54-8 are worm eaten

Dated A H 1189

Scribe خادم ولي

No 6

fol 14 lines 21 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{3}{4} \times 3\frac{1}{4}$

کتاب فی الوباء و اسبابه

KITÂB-U-FI'L-WABÂ

A treatise on epidemic diseases and their causes by مسطا بن لوقا
Qusta b Lûqa b Ba labakkî a Christian philosopher of Syria
He was well acquainted with medicine mathematics astronomy logic and
metaphysics as then in vogue Being a Greek he was able to translate
Greek works and for this purpose he was called to Iraq His superior
knowledge of Greek enabled him to rectify errors in the translation of
Honein and others He composed many small but useful medical

treatises, and died in Āīmenia, where a monument was erected to his memory. The period during which he flourished is a subject of controversy. Broeckelmann (1, pp 204-5) places him so early as A H 220 = A D 835, Ibn u'l-Qifti (Tārikh u'l-Hukamā, pp 262-3) makes him a contemporary of the great Arabian philosopher Al-Kindi (Alehendi), who died in A D 861, Abu'l-Faraj (Mukhtasar u'd-Duwal, Oxford edition, p 274) places him among the physicians of the time of Al-Mu'tamad, A H 256-79 = A D 870-92. Others place his death in A D 932. Ibn Abi 'Usaybi'ah (1, 244) states, in a manner which indicates his own doubts, that he lived in the time of Muqtadibillāh, A H 295-320 = A D 908-32. **قال و كان في ايام مفيد زبالة**, but in his chronological arrangement places him after Abū Naṣīr Yāhyā b Jarīr (ابو نصر يحيى بن جرير), who was alive in A H 472 = A D 1079. In the beginning (see below) it is stated that Khwānizm Shāh asked him to compose a treatise on epidemics. This Khwānizm Shāh Abū-'Abbās Ma'mūn b Ma'mūn was killed in A H 407 = A D 1016.

وفي سنة سبع و اربعماية قتل خوارزم شاه ابو العباس مامون
بن مامون و مله، يمين الدولة خوارزم

(See Mukhtasar u'd-Duwal, Oxford edition, p 334.)

The dedication of this work to Khwānizm Shāh, aided by the place assigned to him by Ibn Abi 'Usaybi'ah, leaves hardly any doubt that Qusīā flourished in the end of the fourth century A H, and not in the third century, as is assumed by some writers.

Begins—

قال قسطنطين بن لوطا امري الامير السيد الملك، العادل خوارزم
شاه ابو العباس مامون بن مامون مولى امير المؤمنين رحمة الله
عليه لان الله، كسانا احسن منه امرالوئاء ما هو و كم اصافه و
ما من، كل واحد منها و ما العلامة، الدالة عليها و كبه،
الديسر لله رار منه اذا اندرو اصلاته اذا وقع

The work is divided into the following four Jumlas
fol 1^a

الجملة الاولى في حاة الانسان الي الهواء ولرور الهواء اياه
اندا و مقدار تاسره منه

fol 3

الجملة السابعة في اصناف الالهوه و انواع التعاسر الي تعرض
لها و اصابف الهوا الربوي و البصر بالبدن الانسان و النبا ما يصره
واسباب هذه الامسا كلها

fol ٤

الجملة الثامنة في معرفه كل واحد من هذه الانبا و تفسر
نعضها من بعض و تحصل العلامات الداله علي واحد واحد منها

fol 9^b

الجملة الرابعة في تدبر هـ ح اصناف الربا علي الاطلاق و
كل واحد منها هـ ص و تلاحق الدارة و تدبر الاندان الصعبة
حي لا تشع فيه و معالجه من مد و مع منه

Written in an ordinary Naskh This manuscript is copied from a
copy transcribed in A H 749 = A D 1348

وحد نسخة الاصل نسب المثال في الربا علي يد العبد المقيم
الراحي رحمه ربه و غفر الله له و علي بن علي الهـ في شهر
ربيع الاول من سنة تسعة واربعين و ٠ الهـ

After the colophon the life of the author is given in the words of
Ibn Abi Usabiah Slightly wormed

Dated A H 1053

Scribe * علي بن محمد بن محمد السوسي الهـ

No 7

fol 19 lines 21 size 5 $\frac{1}{2}$ × 3 $\frac{1}{2}$ 5 $\frac{3}{4}$ × 3 $\frac{1}{2}$

كتاب في صيانة الصحة و ازالة المرض

A small treatise on the preservation of health and cure of diseases on
hygienic principles by Qusta b Luqā l Balabakkī (see above)

Begins—

لما كتب الساجد ههنا الصحة و اراله المرض كان مريض
الصحة و الامور الطامعة ان يصح و مريض الامور العسر الطامعة
ان ترال ناصح و سرعة الح

Besides the following note on the binding **في ههنا الصحة** كما،
و اراله المرض لقسلا بن لوقا, there is no other evidence to show that
the present pamphlet is the work of Qusta b. Lûqâ

No other copy has been traced

Written in an ordinary Arabian Naskh Few folios at the end are
wanting The MS is worm-eaten and water-stained

Not dated Circa 17th century

No 8

fol 643, lines 17, size $11\frac{1}{4} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{4}$

المعالجة الفراطية

AL-MU'ÂLAJATU'L-BUQRÂTÎYAH.

A system of medicine on the lines of the Hippocratic school, by
أبو الحسن أحمد بن محمد الهجري Abu'l-Hasan Ahmad b Muhammad
at-Tabarî, a contemporary of 'Alî b Abbâs al-Majusî (d A H 384), both
having been the pupils of Abû Mâhû Mûsâ b Sayyâr. He was a
personal attendant to Ruknu'd-Dawlah Daylamî (A H 320-365), the
third son of Buwayh, the founder of the Buwayhid dynasty (See
Lane Poole's Muhammadan Dynasties)

For life see Ibu Abî 'Usaybî'ah, 1, 231, and Brock, 1, 237

Begins—

الحمد لله الموفق بالوحداية و القدرة و الرحمة و الافاضة و
الحود الح

The work is divided into the following ten Maqâlas (chapters) —

Maq I Chapters on subjects of which a preliminary knowledge is necessary for practitioners having no knowledge of philosophy in fifty bab on fol 2

في اول الي لا ي اله الذي لس ٥ ١٥
عن معرفتها

Maq II Diseases of the skin of the head and face in thirty five babs on fol 48

في الاعلال التي تحدث في جلده الراس و جلده الوجه

Maq III Diseases of the internal parts of the head in forty three babs on fol 83

في الاعلال التي تحدث في الاحصا الساطع من الراس

Maq IV Diseases of the eye the anatomy and physiology of the eye in fifty four babs on fol 161

في الاعلال العين و ذكر طبقاتها و مفاعها و حلقها و اختلاف
السرخص فيها

Maq V Diseases of the nose and ear in thirty four babs on fol 238

في الاعلال التي تحدث في الانف و الادنيس

Maq VI Diseases of the mouth and throat in fifty eight babs on fol 262

في الاعلال التي تحدث في الفم و الاسان و العنور و اللسان
و اللهاوت و الحلق و الرصه

Maq VII Skin diseases in sixty babs on fol 304

في اعلال جلده البدن كله

Maq VIII Diseases of the chest in thirty eight babs on fol 406

في اعلال الصدر و الرئة و العسا و الصاب و مابر آلاب
السس و الثلب
٢

Maq IX Diseases of the œsophagus and stomach, in fifty-two bâbs, on fol 445.

في إعلال التي تعد ، في البعدة و المري

Maq X Diseases of the liver, spleen, and bowels, with the anatomy and physiology of these organs, in forty-nine bâbs, on fol. 534

في امراض الكبد و الطحال و الامعاء و ذكر حلقها و مسعنها

Ibn Abi 'Usaybri'ah (1, 321) estimates this work as the best and most useful of its kind. In it, he says, the author has dealt with diseases and their treatments in the most exhaustive manner possible.

The author himself, in the prefatory note, states that in this work the Hippocratic system of treatment is fully expounded, the diseases are classed according to their immediate and remote causes, in the treatment the four stages of diseases, their sudden changes, and their respective symptoms are fully noticed, and the simple and compound medicaments are treated with due regard to their proper doses and the proper time of their administration in each case.

For other copies, see Ind. Office Cat., No 773, Kûpûlîzâdah, No 980, Râmpur, No 434, p 497.

Written in an elegant Nasta'liq, with a decorated frontispiece, with gold-ruled borders, blue lines round the page. Foll 561 to the end slightly water-stained.

Dated 20th Rabi' II A H 1150

سcribe محمد رضا ابن گل محمد هاسوي

No 9

fol. 236, lines 17 to 18, size $9 \times 5\frac{3}{4}$, $6\frac{1}{2} \times 4$

كان ، عربي و مني

KITÂB-U-ĞINÂ-WA-MUNÂ.

A system of medicine, by أبو منصور الحسن بن نوح العربي
Abû Mansûr al-Hasan b Nûh al-Qumrî, a contemporary of the celebrated Rhazes (Râzî). He was born in Bukhârâ in the beginning

of the fourth century A.H. when the Samanides were supreme there He acquired such fame in medicine that Amir Mansur Samani appointed him his personal attendant and such a thorough reliance was placed in him that he was entrusted with the charge of treating the inmates of the seraglio He was alive towards the close of A.H. 830 = A.D. 990 but died shortly after Ibn Abi Usaybi'ah (1327) on the authority of Abdul Hamid al Khusraw Shahi (one of the pupils of Fakhr al Din Ar Razi) states that Al Qumri is the teacher of Avicenna in medicine See Nama i Dini hwaran i Nasiri 1380 and Ploek 123J

Begins—

قال ابو منصور الحسن بن نوح الثوري ابي لم ارل في صاي
و مد ١٤٥ ١٠ ، العلوم اله ٠ و بارحي نسي الها و
وصا علم اله لبا اري منه من اراحه الانفس الح

The work is divided into the following three Maqulas (chapters) —

Maq I On diseases of the several organs from head to foot in 120 babs on fol 2

في امراض الحادة من الرن الي الدم

Maq II On external diseases in forty three babs on fol 160

في العلل الطاهرة

Maq III On fevers in twenty seven babs on fol 192

في الصاب

Compare II Khal iv 335

Ibn Abi Usaybi'ah speaks of this work as a good compendium in which the author has summed up the ancient practice especially that adopted by Razi

For other copies see Gotha No 1951 Pampur No 140 p 489

fol 1-108 written in fine Nasta'liq the remainder in an ordinary Nasta'liq in different hands

Not dated Circa 18th century

No 10.

fol 251, lines 19, size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{3}{4} \times 4$

The same

Another copy of the work noted above Begins as above

Written in a clear Indian Nasta'liq The first three and the last six folios are written in a later hand On the fly-leaves various prescriptions are copied from different authors The name of the owner of this book as put after the colophon is حکیم سید علی خان
Worm-eaten

Not dated C. 18th century.

No. 11.

fol 305, lines 14 to 18, size $11 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 4\frac{1}{4}$

کتاب، تدبیر الحمالی و الاطفال و النساء

KITÂB-U-TADBÎR-I'L-HABÂLÂ.

A system of midwifery, by ابو العباس أحمد بن محمد بن يحيى
البلدى Abu 'l-'Abbâs Ahmad b Muhammad b Yahya-'l-Baladî, a physician of the fourth century, A H He was one of the chief disciples of Ahmad b Abi-'l-Ash'as, under whom he prosecuted his medical studies for a considerable period Ibn Abî 'Usaybi'ah (i, 247) says that he was well acquainted with his art and had a successful practice The exact date of his death is not known, but he flourished in the time of Wazîr Abu'l Faraj Ya'qûb b Yûsuf, known as Ibn Killîs, the grand wazîr of 'Azîzbillâh, of Egypt, for whom he compiled the present work The wazîr died in A H 380 = A D 990 (See Ibn Khallikân, De Slane's translation, iv, 359, see Brock, i 237)

Begins—

کتاب، تدبیر الحمالی و الاطفال و النساء و صحتهم
و مداواة الامراض العارضة لهم

الأجل أبي الفرج يعقوب ابن يوسف أحمد بن محمد بن يحيى
البلدي الهـ هـ وهي بل علي بنه مقالات الحـ

It is divided into the following three Maqalas —

Maq I On the management of pregnant women infants and the foetus the treatment of the complaints which befall them and other introductory discussions in fifty seven babs on fol 9^b

في تدبير الصالحي و الاطفال و الاحصه و مداواها ما يعرض من
الاعراض و الامراض منهم و ذكر ما في ان يقدم ذكره

Maq II On the rearing of infants and children their regimen and the preservation of their health in forty eight babs on fol 7

في تربيته الاطفال و الهـ ان و تدبرهم و حفظ صحتهم

Maq III On the diseases of infants and children their cures and the opinion of ancient authorities thereon in sixty one babs on fol 102

في الاوجاع و الامراض العادية بالاطفال و الهـ ان و مداواها
كل واحد منها و ما ذكره المتقدمون من الاطباء و القدامى منها
و في مداوانها

The title page contains the following title of the work which is incorrect—

كتاب مسند الدرر الصالحين في تدبير الصالحي و الاطفال و
الهـ ان

Copies Gotha No 1910 and As Soc p 83

Written in ordinary Nasta'liq Wormed throughout

Not dated Circa 18th century

No. 12.

fol 539, lines 33, size $12\frac{1}{4} \times 8$, $9\frac{1}{2} \times 5\frac{1}{2}$

كامل ، كامل الصناعة الطبية ، المعروف ، بالملكي

KÂMILU'Ş-ŞANÂ'AH.

حذاء الدين Al-Majûsî's complete system of medicine. The author 'Alâ u'd-Dîn 'Alî b. 'Abbas al-Majûsî, a great medical writer of his time, was a pupil of Abu Mâhû Mûsâ b Sayyâi. He died in A H 384 = A D 994. He composed this work for 'Adud u'd-Dawlah Abû Shujâ' Fanâ Khushaw, the second of the Buwayhids of Fars (A H 338-72 = A D. 949-82). See Lane Poole's *Mohammadan Dynasties*, p 141, II Kh, v, 25, and Brock, 1, 237.

The present manuscript is a complete copy of the work, containing both the theoretical and practical portions.

The theoretical portion begins on fol 1^a thus —

المقالة الاولى من الجزء الاول من كتاب ، كامل الصناعة الطبية
المعروف ، بالملكي تاليف ، علي بن العباس المجوسي المنطاب ، تلميذ
ابي ماهر مومني بن مساروهي خمسة وخمسون بابا

The practical portion begins on fol 223^b thus

بسم الله المقالة الحادية عشر من الجزء الثاني من كتاب ،
كامل الصناعة الطبية المعروف ، بالملكي في خمس الف وخمسة و
احدي وثلثون بابا

The work is divided into twenty Maqâlas (chapters), for a complete description of which, see Ahlwardt, *Berlin Cat*, No 6261.

Copies India Office, No 774, Batavæ III, 236, and Râmpûi, p 492.

Written in a clear Arabian Naskh. The MS, with the exception of the last Maqâlah, was transcribed in A H 1235, by one 'Abdu'l-'Azîz b Mustafâ. The last Maqâlah was added, later on, probably by the same scribe, in A H. 1277. A list of contents of the nineteen Maqâlas is supplied in the beginning.

No 13

fol 264 lines 22 size $12\frac{1}{2} \times 9\frac{1}{2}$ $10 \times \frac{1}{2}$

The same

Vol I

The theoretical portion of the work noticed above

Begins —

حونا نارب و صلي الله علي محمد و آله و سلم المثاله
الاولي الح

Cf Berlin Cat No 6261

Written in an ordinary Indian Nasta liq

Not dated Circa 17th century

No 14

fol 523 lines 19 size $12 \times 7\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

The same

Vol II

The practical portion of the above work

Begins —

المثال الاول من الحر الثاني من كتاب كامل الصاعه الح

Written in a clear Indian Naskh with a decorated unwan within
gold ruled borders blue line round the page water stained

Dated A H 1104

No. 15.

foli 175, lines 21, size, 13 × 9, 9½ × 6½

المائة ، ١٠٥

KITÂBU 'L-MI'AH.

A complete system of medicine, by أبو سهل أسى بن يحيى بن Abû Sahl 'Îsâ b Yahyâ b Ibrâhîm al-Masîhî, a distinguished medical writer, and supposed by some to be one of the masters of Avicenna. For a time he remained in the service of the State in Khurâsân (كان يترأسان و كان معهما عند سلطانها), Ibn Abî 'Usaybi'ah, i, 328), leaving which he proceeded to Khwârizm, where he was received with great distinction. He was one of the six great scholars who graced the court of Abû 'l-'Abbâs Ma'mûn b Ma'mûn Khwârizm Shâh. Dr Sachau (Preface to "The Chronology of Ancient Nations") states that these scholars were carried off to Ghazna "in the spring of A H 408," after the murder of Khwârizm Shâh, which took place in A H 407. From Chahâr Maqûlâh (Browne's translation, pp 118-21) and Nâma-i-Dânishwarân-i-Nâ'ûnî (i, 36), however, we gather that this incident occurred as early as A H 401, during the lifetime of Khwârizm Shâh. Mahmûd of Ghazna, a bigoted convert to the Shâfi'i sect, was set against the scholars of Khwârizm, who were represented to him by the orthodox scholars of his court to be holding very liberal opinions on religious dogmas. He, therefore, sent Kîwâjah Husayn 'Alî Mikâ'il to Khwârizm Shâh to summon these scholars to his court. Before granting audience to the messenger of Mahmûd, Khwârizm Shâh summoned these philosophers to his presence and laid before them the king's letter. Avicenna and Abû Sahl, not consenting to go to Ghazna, left Khwârizm and with the guide sent with them by Khwârizm Shâh set off towards Mâzandârân. Abû Rayhân al-Bîrûnî, Abû Nasî al-'Izâqî, and Abû'l Hasan al-Khammâr accompanied Ibn Mikâ'il to Ghazna. On the fourth day the guide of Avicenna and Abû Sahl lost his way on account of a dust-storm, and brought them to a place where water was scarce. Abû Sahl, unable to bear the scorching heat of Khwârizm, died of thirst, at the age of forty in A H 401 = A D 1010, while Avicenna, with a thousand hardships and difficulties, reached Abiward, whence he went to Tûs. Abû Sahl is represented in Nâma-i-Dânishwarân (i, 36), on the authority of

Qutb ud Din Lahiji to have maintained quite original opinions on some important obstetric problems. See Brockelmann (i 238) who places his death about A H 390 = A D 1000.

Of the many works he produced his *كتاب اطهار حكمة الله تعالى* (Book on Exposition of the Wisdom of God in the Creation of Man) according to Ibn Abi Usaybi'ah (i 328) is the best. In this work Mas'ûhi has summed up the physiological opinions of Galen and others with such clearness and lucidity and made many modifications, corrections and valuable additions which gave proof of his high attainments. Next to this work according to the above authority comes the present work which is the most famous of all his productions. Amin ud Dawlah ibn ut Talmîd wrote a gloss on *Al Mû'ab* for further reference see *Chahar Maqalah* (Brown's translation) pp 118-21. Nâsir-i Damishqîwân-i Nasirî i pp 34-7. Ibn Abi Usaybi'ah i pp 37, 8. Ibn ul Qiftî p 408. *Mukhtasar ud Duwal* (Oxford edition) p 300 and Brock i 219.

Begins —

قال ابو سهل - ي بن يحيى الـ - في هذا هو الكتاب الاول
من ٢٠٠ في صاعه الـ - ر مصدا فيه ان لكل مريض
شده قبل السروح في علم الـ - ما يكون مدله الـ - مشول
الي ران ٢٠٠ متصور اليه الـ -

As the title suggests this work consists of one hundred separate books. Subjects which are treated in one chapter by others are separately treated in books in this work. For instance *كتاب علم الغذاء* (fol 26^v) and *كتاب مواد الاغذه* (fol 29^v) are treated in three separate books while they are treated by others under the single heading. On aliments.

The transcriber instead of writing *كتاب علاج اعراض البول* writes *كتاب علاج السح و الرحر و البص* on fol 161 over again which is the 86th Book treated on fol 15^v and after reaching the passage *السراب السرحل السادس* suddenly breaks off into *ويقع العاله او موضع الكا* — a passage referring to the subject of the Book on Urine and not On Dysentery. In the remainder of this book the subject on urine is continued.

Copies Brock i 238. Berlin No 6266. Gotha No 1988. Cairo vi 33 and Ramfûr p 494.

Written in an ordinary Nasta'liq, with a decorated frontispiece, within coloured border lines. A full table of contents is inscribed unto the end of the first book.

Dated A H 1234

Scribe روح الله

No 16.

fol. 491, lines 35, size $10\frac{3}{4} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 5$

كتاب التأسيس

KITÂBU-'T-TASRÎF.

(THE BOOK OF DERIVATION)

By ابن حزم الزهراوي, Khalaf b 'Abbâs-az-Zahrâwî, a celebrated physician and surgeon, better known as Albucasis, the surgical portion of whose work has been repeatedly translated into various European languages. Though his fame as a first-rate surgical investigator has come down to us, very little is known about his life. Almost all the Arabian historians of Spain are loud in their praise of his great work and medical skill, but unfortunately give only scanty and meagre details of biographical interest. We know for certain that this wonderful man was born at Az-Zahrâ, the beautiful city near Cordova, founded by 'Abdu'l Rahmân III, surnamed An-Nâsir (the greatest of the Spanish Caliphs who spared no amount of skill, taste, energy, and wealth to make this city one of the finest of the world). 'Az-Zahrâwî is one of the many illustrious characters who graced the court of An-Nâsir or flourished in his reign (see Al-Makkari's History of Mohammadan Dynasties in Spain, translated by P. Gayangos, II, 149). He is stated by Leo the African to have been physician to the great captain Al-Mansûr, and to have died in the year of the war of Cordova in A H 404 = A D 1013.

The date of the death of this celebrated author is a subject of great controversy. Pascual de Gayangos, in his translation of Al-Makkari's History of the Mohammadan Dynasties in Spain, I, 187, translates the passage of Ibn Hazm's epistle, referring to Az-Zahrâwî, as follows —

"Another valuable work is the Kitâb-'l-Tasrif (The Book of

Derivation) by Abûl Kasim Khalf Ibn Alhas Az Zahrawi whom I know and with whom I was on terms of great intimacy and certainly were I to advance that a more complete work was never written on the medical science nor one in a better style nor one showing better practical remedies against all diseases I should not be far from truth. The learned translator in his Notes and Illustrations (i p 466) adds Casiri (Bih Ar Hisp Esc vol ii p 136) places the death of Abûl Kasim in A H 500 = A D 1106-7 but it must be a mistake since the author of this epistle died in 456 Hajj Khalifa (see Tasrif) says that he died after four hundred of the Hijra which is more likely.

The original passage in the Arabic text (Nafhut Tib Lyden edition vol ii p 119) runs as follows —

و قد ادرکاه و ماهدناه ولى لما انه لم يول في الم اجمع
مه ولا احس للثول والعيل في الطابع اراس

The learned translator by a curious oversight translates ادرکاه as 'whom I know and with whom I was on terms of great intimacy' while ادرکاه means I obtained the work and ماهدناه means witnessed or saw it. The above incorrect translation led the translator and subsequent writers to assume that Az Zahrawi was a contemporary of Ibn Hazm. The passage in the original does not bear out this assumption it simply indicates that the author of the epistle hearing of the fame of this great work obtained a copy of it and saw it. This can be safely assumed that between Az Zahrawi's work and that of the composition of Ibn Hazm's epistle a considerable time must have elapsed sufficient to establish the fame of At Tasrif among the learned society of the Spanish Arabs. This assumption gains further support from the fact that Ibn Hazm towards the end of the same epistle (Nafhut Tib ii 121) speaks of his contemporaries in the present tense —

وليس البقا احد بن عبد الملك بن ه د صدقنا وصاحبنا
وهوحي بعد لم يلع من الاكحال

Leclerc the learned French Orientalist in his Histoire de la Medicine Arabe (i 437) refers to the controversy as to the date of Az Zahrawi's death as follows —

The time in which he lived has been a subject of controversy. He was at first thought to be a contemporary of Leo the African who

devotes to him a short notice in his biography Leo makes him the physician of the great captain Al-Mansur, and fixes his death in the year of the war of Cordova, A H 404 = A D 1013 We will see shortly that this is scarcely removed from truth" The above-quoted scholarly remark, with that made by Hâjî Khalîfah (II, 303), *المؤلف بعد* *الاربعائة*, leaves scarcely any doubt that Az-Zahrâwî died in A H 404 and not in A H 500 as assumed by Casiri, Louis Viardot (*Histoire des Arabes D'Espagne*, vol II, p 94), and others

Rev H J Rose, in his *Biographical Dictionary* (vol I, p 241), estimates Az-Zahrâwî's work in the following terms "Albucasis, called Albucasa, Buchasis, Bulcaris Gafai, Azaravius, etc, but whose proper name is Aboul-Cassem-Khalaf Ben-Abbâs, was an Arabian physician of Spain His celebrity was great, but his work, which consists of thirty-two treatises, and which have been translated by an enthusiastic Jew—Riccio, the physician of Maximilian I—proves that he was little more than a compiler, and even a plagiarist from Avicenna or Rhazes He was a surgeon also, and he not only mentions instruments, but gives drawings of them At Oxford, in 1778, there appeared a new edition of his surgical treatise, 2 vols, 4to, Arabic and Latin" But "Abulcasis, the originator of modern surgery," (S P Scott's *History of the Moorish Empire in Europe*, vol III, p 512) cannot be disposed of as a plagiarist There is scarcely any doubt that his work embodies those very principles that emanated from the Greeks, and after undergoing some slight alterations reached him But who has ever investigated without getting materials from his predecessors to build upon? The whole of his great work, which consists of thirty treatises only, *وجمله هذا الكتاب ، ثلاثون مقالة* (fol 2), gives indications of his original investigations, which are generally introduced with the words *حررت* (I tried) His originality does not wholly lie in the addition of new matters (which are considerable) in the treatment and surgery, but also in handling the materials at his disposal, by abbreviating, classifying, and elaborating, where necessary, the different points, and dropping those hints here and there which were of paramount practical importance For instance, on fol 11^b, in one *محل* he traces the many destinations of the redundant fluids in the different organs —

*محل اذا كاد ، العسلة في البدن كان مخرها في العروق
الاربعة التي في البدن اولا ثم في العروق اللذي في اعلي
البدن ، ثم في العروق التي في ، من حدة الكبد ثم في*

العروون الي في حوف الكبد ثم في العروون الي مادون الكبد
في المواضع الي يقال لها المرابط ثم يجري الي افواه العروون
الي يصل بالامعاء حتي يخرج من هناك بصرجه

Again on concluding the first Maqalah (fol 28-29^b) he adds fifty five Fasl containing hints of practical importance to practitioners

In the face of these positive proofs of his originality he cannot be dismissed as little more than a compiler and even a plagiarist

Now let us see what other European scholars say about his surgical production Francis Adams in his translation of the work of Paulus Aeginata (vol II p 247) appreciates Az Zahrawi in the following terms Alhucasis gives more original matter on surgery than any other Arabian author Clement Huart (History of Arabic Literature p 310) calls him 'a great surgeon who frequently resorted to cauterisation But his merit as a distinguished writer and a surgical investigator cannot be expressed in better language than that used in two places in the Encyclopædia Britannica

Later to the tenth or the eleventh century must be referred the name of another Arabian physician who has also attained the position of a classic Abul Kasim or Albucasis of El Zahra, near Cordova in Spain His great work *Al Tasrif* a medical encyclopædia is chiefly valued for its surgical portion which was translated into Latin in the twelfth century and was for some centuries a standard if not the standard authority in surgery in Europe (vol xv p 805)

Their (Arabians) one distinctively surgical writer was Abu l Kasim (d 1122) who is chiefly celebrated for his free use of the actual cautery and of caustics He showed a good deal of character in declining to operate on goitre in resorting to tracheotomy but sparingly in refusing to meddle with cancer and in evacuating large abscesses by degrees (vol xii p 675)

Begius —

قال الله العالم العلامة حكم الله يائي موارد الصر و
حكم مصاره السهه و حاكم من رلال الاناع

The work is divided into thirty Maqalas (chapters) a list of which is given by the author on fol 2

Contents —

fol 2

المثاله الاولى صحتها مثولا في الالهة اب و الامرحه والاخذ

و تركب ، الادوية و هـ ون من السرح و ما أسه ذلك عملها
كالمدخل لهذا الكنا ،

fol 29^b

المقالة الثانية في تقاسم الامراض و علاماتها و الامارة الي
علامها

fol 179^b

المقالة الثالثة في تقاسم المعان من القديمة الني تحزن و تدحر

fol 186^b

المقالة الرابعة في صاعة الريان الكسر و مائر الريافا ، و
الادوية المفردة السبعة من هـ ح السوم

fol 194^b

المقالة الخامسة في هـ ، الايارحا ، القديمة و ادحارها و
تصيرها

fol 200^a

المقالة السادسة في هـ ، الادوية المسهلة من الحنو ، المدبرة
لحده العلل

fol 207^a

المقالة السابعة في هـ ، الادوية التي تحل ، الفى و الحص و
الفررحا ، و المعافا ،

fol 213^a

المقالة الثامنة في الادوية المسهلة اللددة البوم البالونه
الباموة

fol 221-224 (incomplete)

المقالة التاسعة في ادوية العل ، من السلسا ، و ادوية المسك
و ما أسه ذلك

fol 299-306^b (incomplete, without beginning)

المقالة العاشرة في سعة الاطريقالا ، و السادق المسهلا ،

fol 306-312^b again fol 271-272 (folios transposed)

المقالة الحادية عشره في صفة الحوارضات و الكونيات و ما
اسمه ذلك

fol 276-281 (incomplete without beginning)

المقالة الثانية عشره في ادوية الباه و الاله لالندان المهروله
و المدره و نحو ذلك

fol 281^b-296 again fol 313-326 (folios transposed)

المقالة الثالثة عشره في الامربه و السكتحساب و الهوه

fol 326-329

المقالة الرابعة عشره في اللالح و الاله و احاب و القوحاب
المسهله و غير الاله

fol 339-341 (a fragment)

المقالة الخامسة عشره في البريات و ماسعها و حكمة برتسها
و ادحارها

Wanting

المقالة السادسة عشره في السوفاف المسهله و غير المسهله

fol 296-298 (a fragment)

المقالة السابعة عشره في الامراض المسهله و الاله و غير
المسهله و الاله و ك

fol 295^b-302 (a fragment)

المقالة الثامنة عشره في السعوط و الحوراب و الطوراب
و الدوراب و العراعر

fol 262-270^b again fol 225-232 (folios transposed)

المقالة التاسعه عشره في الطب و الرمة و صاعه الغوالي و ما
اسمها

fol 233-238 again fol 343-347 (folios transposed)

المقالة العشرى في الاكال و الساف و اللطوحاب

Wanting

المقالة الحادية والعشرون في السوناب ، وادوية الدم و الحلق
وما اسنة ذلك

fol 245-253 (incomplete)

المقالة الثانية والعشرون في ادوية الصدر والسعال خاصة

fol 239^b-244, fol 273-275, fol 348-369 (folios transposed)

المقالة الثالثة والعشرون في السماداء ، لجمع حلق البدن من

fol 369

الفرق الى القدم

المقالة الرابعة والعشرون في صناعة المراهم الحلى و مائر

fol 378

المراهم لجالبوس ولعرة

المقالة الخامسة والعشرون في الادهان و مساهمها و احكام

fol 388

احرامها

المقالة السادسة والعشرون في اطعمه الرصى وكبير من الاصحاء

fol 412

مرتنة على حسب ، الامراض

المقالة السابعة والعشرون في طائعات الادوية و الاعدة و

اصلاحها و مواها و خواصها

fol 461-470 again, fol. 342 (folios transposed)

المقالة الثامنة والعشرون في اصلاح الادوية و حرق الاحجار

fol 470-494

البعيدة وما يسره ، في اله ، من ذلك

المقالة التاسعة والعشرون في تسمية العقاقير بالاله ، اللغة

و بدلها و اعمارها و اعمار المركبة و رها و مرج الالهاء الواقعة

في كناه ، اله ، والاكبال والادوان

(See vol II below)

المقالة الثامن في العمل باليد من السق و الطر الصر و الكي
والخلع

The first volume consists of twenty nine books By the folio marks in the list of contents noted above it will be clear that there are many transpositions of folios chapters 16th and 21st are wholly wanting and many chapters are incomplete

Copies Berlin No 6100 Brit Mus p 408 Gotha No 1989 and Wali Uddin No 2491

Written in Magribi character but the writing is not uniform here and there it is in a superior Magribi but the greater portion is in ordinary Magribi

fol 231 245 200-7 are supplied in a later hand fol 304 and 481 are left blank fol 201 31 34-68 378-87 382-19 and 400-1 are completely destroyed by damp and the chemical action of the ink used There is a lacuna in fol 417 fol 119-21 spaces reserved for headings are left blank

The date of transcription as noted on fol 221 at the end of the eighteenth Maqalah is Rabi II au 1141 = AD 1710

No 17

fol 240 lines 16 size 10½ x 7 7½ x 1

The same

Vol. II

The surgical portion which is the 30th Maqalah of At Tasrif Begins —

قال الحكيم الفاضل له بن حسان الزهراوي واضح هذا
الكتاب رسمه الله له كما لكم ياتي هذا الكتاب الذي هو حرو
العلم في العلم بكماله و تلعب الغاية فيه من و صوحه و ناله
رايت ان اكمله بهذه المقالة التي هي حرو العمل باليد لان العمل
باليد محسنة في بلدنا وفي زماننا معدوم السنة الح

This Maqâlah (or book) is divided into the following three bâbs —
fol 9^a

الباء ، الاول في الكي بالبار و الكي بالدواء الحاد مسود ،
مرد ، من القرن [القرن] الى القدم و صور ، الالاء ، و جديد
الكي و كل ما ينصح اليه في العمل باليد

fol 43^a

الباء ، الثاني في السن و الفصد و الحمامة و الصراخا ، و
احراج السهام و نحو ذلك كله مسود ، مرتد ، و صور الالاء ،

fol 190^a

الباء ، الثالث ، في الصر و الطلع و علاج الوبي و نحو ذلك
مسود ، مرتد ، من القرن [القرن] الى القدم و صور الالاء ،

Each bâb is subdivided into a large number of chapters (مصول),
for a complete description of which see Berlin Cat, No 6254

For various European translations of this portion see A G Ellis's
Cat of Arab Books in the Brit Mus, vol 1, p 842

Written in an old elegant Arabian Naskh with diacritical points
Neat pictures in colours of surgical instruments are drawn throughout
A complete list of contents is added in the beginning This is a fairly
old copy of the work, having been transcribed in A H 584 = A D 1190

و قرع من نسخة يوم السبت ، مباح المحرم سنة اربع و ثمان
و خمسمائة

No 18

fol 87, lines 21, size $8\frac{1}{2} \times 5\frac{1}{2}$, 6×4

تذكرة الكحالين

TADKIRATU-'L-KUHĤĤÂLÎN.

A treatise on ophthalmic practice by علي بن عيسى [علي بن عيسى بن علي] al-Kuhhâl, the celebrated
الكحال

ophthalmic writer known to Europe as Jesu Haly Ibn ul Qifti (p 247) makes him a pupil of the celebrated Hunayn b Ishaq (d 260 = 837) and Ibn Abi Usaybi'ah (i 247) places his death after A H 400 = A.D. 1009 Besides the present work he wrote a book entitled كتاب النافع الي ¹ نافع من اعصا الصوان (A book on the benefits derived from the bodies of animals) a copy of which exists in the Porlin Library (see Ahlwardt Berlin Cat No 6240) For further reference to the author's life see Brock i 236

Begins —

بسم الله الرحمن الرحيم وكتب رسالة علي بن ² في الكحال
انها الناصلة من الله بامره سال عن خواص ما فيه
كما ينبغي في امراض العين و علاج كل واحد منها لان
الاسكندر والنون ذكروا حدد امراضها و لم يذكروا علاجها و قد
رأيت ان الف لك كتابا في امراض العين اذكر فيه ³ ح
ما سالت عني باخبار و احوال

Compare H Khal vol ii p 261

This work is divided into the following three Maqalas —

I—On the anatomy and physiology of the eye (in 21 babs) on fol 2

II—On the external diseases of the eye their symptoms and treatment (in 73 babs) on fol 9

III—The internal diseases of the eye their symptoms and treatment (in 27 babs) on fol 69

The author further states that he made many additions to the works of Galen and Hunayn of the results derived from personal observations in course of his practice

For centuries the work was regarded even in Europe as indispensable for students of ophthalmic practice

For European translations of the work see Cat of Arab Books in the Brit Mus by A G Ellis i 243 and Iktifa p 218

Copies Gotha No 1992 Ayasufiyah No 3583 Nur Usmaniyyah No 3400 and Wali Uddin No 2481

Written in an ordinary old Arabian Nashih Dark water stain on foll 26-8 Water stained throughout This is an old copy of the work the date of transcription being Rabi II A H 500

ي بن فضل بن حاتم بن ⁴ ان الله بامه تراهب Scribo

No. 19.

foli 260, lines 26, size $9\frac{1}{2} \times 6\frac{1}{2}$, $7 \times 1\frac{1}{2}$

كتاب القانون

KITÂBU 'L-QÂNÛN.

VOL I

The book of the Canon a medical encyclopædia, by أبو علي الحسن بن عبد الله بن سينا, Abû 'Alî al-Husayn b 'Abdullah b Sinâ, called Ash-Shaykh (the Reverend) and Al-Ra'is (the Chief), the most celebrated Arabian philosopher and physician, better known to Europe by the name of Avicenna. He was born at Afshunah, a hamlet in the district of Bukhârâ, in A H 370 = A D 980. After the death of his younger brother his family migrated to Bukhârâ, where he was put in charge of a tutor for the study of the Qur'ân and Arabian poetry. At the age of ten, as he states in his autobiography, he made so much progress in his studies in theology, poetry and arithmetic that he became the wonder of his neighbours. Under Abû Abdullah-an-Nâtîlî, a wandering scholar of some repute, who about this time came to Bûkhârâ, he studied logic, Euclid and Al-Magist. The first appointment he secured was that of physician to Nûh b Mansûr, the Samanide Sultân of Bukhârâ (A D. 975-97), whom he cured of a dangerous disease. For a time he was court physician to Shamsu'l-Ma'âlî Qâbûs b Washmgîr, the Dilemite, and after the dethronement of that sovereign, which occurred in A D 1012, he retired to Jurjân, where he began to compose his celebrated Kitâbu'l-Qânûn (Book of the Canon). He next held office as Wazîr to Shamsu'd-Dawlah of Hamadân, on whose death he proceeded to Isfahân and secured the post of physician to 'Alâ 'ud-Dawlah, the reigning sovereign of that town. He died of colic in A H 428 = A D 1037, in his 58th year.

Kitâbu 'l-Qânûn, though not essentially different from Al-Hâwî (Continens) of Rhazes and Al-Mahkî of Haly Abbas, acquired a greater celebrity than these on account of its methodical treatment and the comprehensive view it afforded of the ancient doctrines. In the enumeration of symptoms and in scholarly arrangement it stands easily first, but in surgical matters it is inferior to the works of Haly Abbas and Albucasis. "He introduced into medical theory the four causes of the Peripatetic System." See Encyclopædia Britannica (9th edition,

iii pp 152-3) Baron Carrado vauz Avicenna pp 131-56 Nicholson's
1st Hist of Arabin p 360 Brock i 42 Mukhtasar ud Duwal
(Oxford edition) p 149 Ibn Aln Usaybiri ii pp 2-20 Ibn ul
Qifti pp 414-26 Ibn Khallikan (Do Slanes translation) i p 440
Mir At ul Jinan (Lib Copy) fol 22 and Nama i Dinshwaran i Nasiri
(i pp 73-81) where Sitrah is mentioned as the name of Avicenna's
mother. In this work there are many interesting biographical accounts
not to be met with in other biographies. The author of this work
contends that A H 363 = A D 973 is the real date of Avicenna's birth,
and not A H 370 as is adopted by almost all his biographers.

Begins —

الصد لله رب العالمين حمد السالكين
في بعض حلص احوالي الح

This volume contains the first two books —

General rules of the Medical Art fol 1

الكتاب الاول في الامور الكلية من علم الح

On Simple Medicaments fol 130

الكتاب الثاني في الادوية المردة

A complete list of contents is given in Ahlwardt Perlin Cat
Nos 669-71

This work though in itself a vast compendium of medical subjects
yet became the text of many commentaries. The most important of
the complete commentaries are (1) Al Qurhisi (Syracus) and
(2) Al Jilani's. Of the commentaries on the theoretical portion only
Al Qutub-shi Shirazi's Commentary is the most important. Of the
many abridgments the most famous are the Mukhtasar of Ilqi and
Al Mujaz of Qurhisi (vide infra) see Brock i 457 and H Khal iv 437

For different editions and translations see Cat of Arab Books in the
Brit Mus. by A G Ellis (i pp 664-14) and Iktifa p 218

Copies Brit Mus Sup Nos 787-90 Ind Office No 77-8
Berlin No 669-71 Brit Mus pp 221 632 744 Cotha No 1911
Bat iii 237 Cairo vi 27 Varit Soc., p 83 Wuli Uddin No 2528
Nur Usmani No 366-73 Kharizadahi Nos 976-7 p 64 and
1 impur p 40

Written in a beautiful Persian Naskh with a sumptuous Unwan
and gold border line

Script حسن بن محمد الكرمانلي

No. 20.

fol. 417, lines and size as above

The same

Vol. II

The second volume of the work noticed above. This volume extends to the whole of the third book on treatment of the diseases of the human body from head to foot.

Begins —

العين الاول من الكنا ، البالد ، من الفانون و هو مس
مقالا ، الح

And ends in this line

ورن السرو و مرهم السحوم مع نعر الماحر

The remaining few lines are on the first folio of the third volume.
Written in the same manner and in the same hand as No 19

No. 21.

fol 284, lines and size as above

The same

Vol. III.

The third volume of the above work This volume extends to the fourth and fifth books

Begins —

المقاله الاولى من العين الاول من الكنا ، الرابع الح

fol 888^b (Pharmacopœia)

الكنا ، الخامس في الادويه المركبة وهو الاعترانادبي

A H 917 = A D 1511, is the date of transcription which appears in the colophon of this volume

All the three volumes taken together make a beautiful complete and apparently correct copy of this work

Written in the same manner and same hand as the preceding volumes

No 22

fol 468 lines 19 to 22 size $12\frac{1}{2} \times 8\frac{1}{2}$ $9\frac{1}{2} \times 7\frac{1}{2}$

The same

Another copy of the work noticed above

Begins —

المثال الاول في كتاب اسكام الراس الح

This volume contains the whole of Book III and Book IV down to the middle of the chapter on fracture of the nose leaving the remainder uncopied This corresponds to Vol II and Vol III up to fol 824^b of the copy noticed above

The MS breaks off on the passage—

والاولي ان يكون من الكتان والاحتياط ان يدسل في المصريين
حسنا وان

Written in ordinary Nasta'liq excepting fol 294-306 which are in Nashk The whole book on Fovars contains marginal notes fol 306-332 spaces reserved for headings left blank

Not dated م Circa 18th century

(Khurshayd Nawwab)

No 23

fol 460 lines 29 size $17\frac{1}{2} \times 10\frac{1}{2}$ $12\frac{1}{2} \times 7\frac{1}{2}$

The same

Another complete copy of the five books of the Qanûn in one volume The rubrics are wanting on the following folios 37 38 41 43 46 47 49 50 51 101 279 285 286 289 and 290

Contents —

Book I—General Rules of the Medical Art, on fol 1

Book II—On Simple Medicaments, on fol 73

Book III—Treatment and Symptoms of Organic and Local Diseases from Head to Foot, on fol 142

Book IV Treatment of External Diseases, Fevers, etc, on fol 345

Book V—Compound Medicaments, on fol 420

Written in a clear bold Persian Naskh, the headings being written in a thicker style in red, with a decorated 'Unwân, and gold and blue ruled border lines

Not dated Circa 16th century

No. 24

fol 111, lines 26, size $11 \times 6\frac{3}{4}$, $8\frac{1}{2} \times 5$

The same

A copy containing the first book of the Qânûn A complete list of contents of this volume is prefixed

Written in a beautiful clear Nasta'liq Worm-eaten here and there

Not dated Circa 18th century

No 25

fol 221, lines 15, size 10×7 , $6\frac{3}{4} \times 4\frac{1}{4}$

The same

A fragment of the above work This MS contains the latter half of the first book beginning from **الصلة الباسة في عدد مس لكل واحد من العوارض**, this is Jumlah II of Ta'lim III of Faun II of Book I The folios are transposed The arrangement of folios should be as follows 1, 191-217, 182-190 and 2-181 This is a fragment of an old copy of the Qânûn, the date of transcription as given in the colophon being A H 627

the c **بسم الله الرحمن الرحيم و هو خير و مساية**

On the title page the name of the physician for whom this MS. was transcribed is given as follows —

امر بكاتب الحكيم الالى العالم الافضل الامجد كمال الدين مسد
الحكما فخر الاطبا ارشد بن الالى الصداى (١٢٠)

Written in an old Arabian Na'li

No 26

Full text book 1 size 9 x 3 1/2 x 4

شرح كلمات الدين

SHARH-U-KULLÎYÂT-'IL-QÂNÛN

Vol. I

A commentary upon the Kulliyât of the Qânûn by ابو اسحق
أبو اسحق بن علي بن محمد بن علي بن محمد بن علي بن محمد بن
أبي Mulammad al-Sulami one of the chief disciples of Fakhr al-Din
Ar-Razi (Fakhr al-Din) and known in the East as Al-Qushûr al-Miri (so
Husn al-Mulammad al-Sulami Fakhr al-Din al-Qushûr al-Miri) He was
killed at Nagasapur in A.D. 1150 when the Tartars invaded
India. He left many works on metaphysics and medicine. See
Husn al-Mulammad al-Sulami Fakhr al-Din al-Qushûr al-Miri
and Husn al-Mulammad al-Sulami Fakhr al-Din al-Qushûr al-Miri

الصد لك الدين الحكيم الشاطر العلم الذي ملق الانسان
اسم كنون اما بعد سيدنا واسادتنا
اداسم بن علي بن محمد بن علي بن محمد بن علي بن محمد بن
صاى العلوم فلما تواترت الاخبار
الامام فخر الدين الرازي مددت لوجه قاصدا الي

The author states in the preface that while he was studying medicine under Imam Razi he made notes of the explanations of

difficult passages and collected materials from other works to elucidate the difficulties of the science, which he now draws up in the form of the present commentary. He then dedicates the work to Muhammad b Ahmad-al-Sâwajî

The comment begins thus, on fol 2^b

من اعلم ان الله ، علم يعرفه ، منه احوال بدن الانسان من
همة مايسح ويروى عن السمعة لبعده حاصله و تسرد رائله المفسر
قال مولانا ان الله ، في لغة العرب ، الحدو و لذلك لكل حادو
طه ، الح

Thus the text is introduced with the word من and the comment with المفسر.

This volume extends from the beginning down to the end of Jumlah I of Ta'lim III of Faun II of the text

It is a fairly old copy of the work, the date of transcription as stated in the colophon being A H 679 = A D 1280 The work is mentioned along with the other commentaries upon the Qânûn in the Berlin Cat, No 6281

Written in an ordinary minute Nasta'liq Wormed throughout, but serviceable

Scribe محمد السيد بن احمد بن مسعود النسنري

No. 27.

fol 171, lines and size as above

The same

VOL II

The second volume of the work noticed above, extending to the end of the Kulliyât

Begins

قال الالهامس الذي يعرفه ، منها احوال الدليل مسعة اقسام
المفسر اقول قبل السروع في هذه الاقسام يقدم عليه مسائل نافعة
في علم المفسره الح

In this commentary the philosophical side of the subjects is treated according to the then established canons of reasoning. Thus the work though brief represents the manner in which the Arabs discussed medical subjects philosophically. This sort of explanation has been further developed in Qutb u'l-Shirazi's Commentary (*vide infra*)

Written in the same hand as No 26

No 28

fol 03 lines 32 size 11½ x 7½ 7½ x 1½

شرح القانون

SHARHU-'L-QÂNÛN

Vol. I

A commentary upon Avicenna's Canon by حا الدين ابو الحسن Ma ud Din Ab b Abi Izzim [Kh]arain al Qarshî the celebrated commentator of the Qânûn known in Europe as Syrius. He was born at Qarshî a town of Hawran in Nahr in A H 607 = A D 1210. He became so famous that Yûsuf (Mirat ul Jinan Lib Copy fol 432) and As Suyûfî (Husn ul Muhadharah Lib Copy fol 274) consider him the greatest of the Muhammadan physicians of Egypt and according to Iktifa (I 224) his fame is second only to Avicenna in the Islamic medical world. He passed his life in the Maysûrî hospital of Cairo where after making an endowment of all his properties to that institution he died at the age of eighty in A H 684 = A D 1288. He studied medicine under Muhaddib ud Din ad Dakhwar and wrote not only on medicine but also on jurisprudence and tradition. See Ibn Mulaqqin's Ibaqat ush Shawaifi Lib Copy p 204 Brock 1 493 II Khul 1 497 As Sulik's Ibaqat ul Kubra (Cairo edition) vol v p 120 where سبع is wrongly printed for سبع in the date of his death and Ibn Shuhba's Tabaqat (Asiat Soc Copy) fol 118.

Begins —

قال الامام ابي الحرم الثرمسي الساجي عبد الله رب
العالمين والصلوة علي عباده الصالحين

The author in the preface describes the arrangement of the work in the following terms —

و قد ريساه على نرد ، كتاب ، القانون الا في السريح و
الانهرانادين فانا رانا ان يصح الكلام في السريح في كتاب ،
واحد و يربته بعد الكلام في مباح ، اية الكتاب ، الاول من كـ ،
القانون و هو المعروف ، كتاب ، الكلباء ، وان نرد ، الانهرانادين
بعد الكلام في مباح ، الادوية المفردة و ماسوي ذلك لايعبر
تربته

Hâjî Khalifah (iv, 497) mentions this work with the commentaries upon the Kulliyât, but a close study shows that it extends to the whole of the Qânûn

The commentary begins on fol 7 thus

قال السرح الرئيس رة في الامور الكله في حد البر ، الفصل
الاول من النعدام الاول من الفى الاول من الكتاب ، الاول في
حدالط ، السرح الحد في اللغة العربية هو السرح

Thus the text is introduced by the words قال السرح رحمه الله and the commentary by السرح Only the beginning and ending words of the passage to be explained are quoted

This volume comprises Book I and Book III up to the disease (Pleurisy) دا ، الحد ،

Copies Râmpûi, p 483, and Ayâsûfiyah, Nos 3643, 3648 and 3659-60

Written in clear minute Persian Naskh within gold-ruled borders Water-stained in many places

fol 140^a contains a seal which runs thus

سنة ١٠٢٥ هـ ، سلطان محمد

Not dated / Circa 16th century

No 29

fol 382 lines 33 size $11\frac{1}{2} \times 7\frac{1}{4}$ $8\frac{1}{2} \times 4\frac{3}{4}$

The same

VOL II

The second volume of the above work

Begins —

الكتاب الرابع في احوال الادن الح

This volume extends from the Diseases of the Ear (Book III) to the end of the Qanun

Contents Book III (from Diseases of the Ear) on fol 1 Book IV (on External and General Diseases) on fol 401^b and Book V (on Pharmacopoeia) on fol 571

Written in many hands in clear Persian Naskh The first folio contains the following marginal note —

جلد دوم از درسی بر قانون طب نائب اموال امیر الایرا
مرحوم ' و نسیم مهر رحب الرحب تحول محمد ناصر
لمودة سد

There are seals and names of previous owners the earliest date being A H 1084

No 30

fol 515 lines 27 size $13\frac{3}{4} \times 8$ $10\frac{1}{2} \times 5\frac{3}{4}$

شرح کتاب القانون

SHARHU-KULLÎYATI-'L-QÂNÛN

VOL I

A commentary on the Kulliyat of Avicenna's Canon by
الدینی مصمود بن مسعود بن محمد الح السمراری Qatb ud Din Mahmûd b

Mas'ūd b. Muṣliḥ-ash-Shu'āzī, known to the East as Al-'Allāmah (the most learned). He belonged to a famous family of physicians of Shīrāz. After getting an introductory insight into the various branches of Eastern literature, according to the prevailing fashion of the day, from his father and uncle, he went to the celebrated Naṣīr u'd-Dīn at-Tūsī, and under him completed his philosophical and mathematical courses of study. He was witty, addicted to drinking, and cared little for strict religious dogmas, but he was of charitable disposition and was highly honoured by the Tatar kings. Besides the present work he wrote commentaries on Al-Miftāḥ of Saḥkākī, Al-Asīat of Suhrawardī and Al-Mukhtasār of Ibn u'l-Hafṣ. He died at Tabrīz on the 11th of Ramadān, A.H. 710 = A.D. 1310. See Durarū'l-Kāminah (Lib. Copy, II, p. 588), Tabaqāt-ush-Shawafī' of Al-Asnawī (Lib. Copy, p. 283), As-Subkī's Tabaqāt u'l-Kubrā (Cairo edition), vol. VI, p. 248, Ibn Shuhbā's Tabaqāt (Asiat. Soc. Copy), fol. 132^b, and Muḥāt-ṭ-Āstāb Nuṣṣa of Shāh Niwāz Khan (Lib. Copy), foll. 214-15. For his other works see Brock, II, 211.

Begins —

و ، اعمت مرد ان اولي ما اوجح له الخطا ، واحري ما اتدي
له الكتاب ، الح

In the preface, after describing his literary attainments, the author states that he paid particular attention to the study of the Kulliyāt of Avicenna's Canon. He learnt it from his father Mas'ūd, his uncle Kamāl-ud-Dīn Abu'l Khayr Muṣliḥ al-Kāzaimī, after them from Muhammad b. Ahmad al-Kishī, Sharaf-ud-Dīn Zakī-al-Busḥānī, and finally from Naṣīr u'd-Dīn at-Tūsī. He then studied its other famous commentaries for himself and travelled through Khurāsān, Bagdad, Turkey, and other places, to consult the medical authorities of these places on the subject. Thus he was able to collect much material for the explanation of the difficulties of the Kulliyāt which had never been collected by anyone before his time.

After enumerating a large number of works which he consulted in the course of preparing this work, he mentions the following ten commentaries of the Qānūn as his groundwork.

- (1) شرح مفر الدين الرازي (d 606 = 1209)
- (2) شرح امام احمد بن محمد بن نام آور بن عبد الملك
(d 646 = 1248 See I A U, II, 120) الوحي
- (3) شرح نعم الدين احمد بن ابي بكر بن محمد الجواني (See
Mukhtasār u'd-Duwal, Oxford edition, p. 521)
- (4) شرح عبد العزيز بن عبد الله الصلي

(5) شرح ١٢ الدين ابراهيم المصري (d 618 = 1221)

(6) شرح حلي ابن القيم الشافعي (d 687 = 1288)

(7) شرح ابو الفرج يعقوب بن عيسى المعروف بابن ١١

(d 68 = 1281)

(8) شرح يعقوب بن اسحق السامري (d 651 = 1252)

(9) شرح سعد الدين التماري

(10) شرح اكمل الدين الشيرازي

The arrangement of the work is explained by the author in the following terms on fol 3 —

ولما اجمع عندي عالم في عند احد في العالم مما يتعلق
 اصل هذا الكتاب و تفسير ما هو كالسر من اللباب راب ان اسرح
 له مما يدل من اللط صفا و يك ح ربه العالي ثناء
 شرمه سره على مل الثالث و توضح معانيه و التبريح تحليل
 تركبها و ا ح ماله بل مجيدا ايضا في تقرير قواعد و تقرير
 معاهد و ا ح مصاد و تكسر قواعد و بسط موحده و مل مله
 و تسمد مرسل و ا ح مل مجله و الاسارة الى اسوة ما احصر
 كل سرح ماله في مسائل الكتاب بتاج و الى ثلثي ما
 يكون بالاعراف مراعاة في ح ذلك يربط الانصاف
 والتع عن المعنى والا ا

This is no doubt the biggest commentary and contains matters of some interest

This volume extends from the beginning of the text down to Ia 1 28th of Jumadā II of 714 ah II of 1211

Copies India Office No 799 Gotha No 1917 Il Khāl n 498
 Aya ūfiyah p 218 Kupriliždah p 61 and Rampūr p 181

Written in ordinary Indian Nasta'liq with decorated frontispiece and coloured borders

Dated Shu'abān 11 1022

Scribe احمد بك

No. 31.

fol 367, lines and size as above

The same

VOL II

The second volume of the above work

Begins —

قد عرفت ما سلك ، من احوالنا القرون بين العلامة و العرص
وفد عرص ، ان العلامة الح

This volume contains the commentary from Ta'lim III of Fann II to the end. The author left the portion of the text from Fasl 7th of Ta'lim II of Fann II to Fasl 9th of Fann IV uncommented, as appears from the following marginal note on fol 271^b

ههنا ترك الاسناد الى الفصل التاسع من الفن الرابع

Written in the same hand as above

No. 32

fol 338, lines 37 and 30, size $12 \times 7\frac{1}{2}$, $9\frac{3}{4} \times 5$

شرح كليات القانون

SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

Another commentary upon the Kullîyât of Avicenna's Canon by محمد بن محمود الأملي, Muhammad b Mahmûd al-Âmulî, a learned Shî'a physician and controversialist of the time of Sultân Khudâ Bandah. He died in A.H. 753 = A.D. 1352. An account of his controversy with his well-known Sunnî contemporary, Qâdî 'Adud-al-'Îjî,* is given in Majâlis u'l-Mu'minîn (Lib Copy), on fol 405^b

* The fortress of Îg (or Avîg) stood north of Dîrkan (or Zarkân), the capital of the Dârîbgûd province. Mustawfî generally refers to the castle as the Qil'ah Avîg. See Le Strange's "The Lands of the Eastern Caliphate," p. 28.

Further reference to his life and works will be found in *Haft Iqlim* (Lib^y Copy) fol 309 Brock 1 457 and II *Kh* iv 500

Begins —

الصد لله الذي دعت حكمه في خلقه الانسان و . . .
علمهم الح

The author in the preface states that the present work is condensed from Quth u *sh* *Shirāzi's* commentary (*vide supra*) with many additions and improvements and after dedicating the work to Jamal u d Dīn Abū Ishāq b Al Malīk u s Sa'id Mahmūd *Shah* enumerates the sciences such as Logic Mathematics etc allied to Medicine

The commentary begins on fol 3 thus —

الس الاول في حد اله و موضوعاته من الامور اله . . .
القانون امركلي سطق على حرساه الح

From the following note on fol 338 from an autograph copy we learn that the work was composed in A H 753 = A D 1351 —

صوره على ما في السحه الاصل الي سطق اله . . . و ترجمه الله
تعالى ساه اله . . . هو العبد اله . . . محمد بن محمود الاملي احسن
الله احواله ان تكون ما كسه كاما بمقاصده واما وان ترجمه ما
سماه وانشى القراع من اله . . . صحوه يوم اله . . .
المحرم منه ثلاث و . . . ن و . . . اله

In the colophon it is^y stated that the work was transcribed for Hakim Fathullāl^y *Shirāzi* a physician of the court of *Shah* Jahan for whose life see *Mir at Aftah Numa* (Lib Copy) fol 222^b

Dated 1055 A H

سجاع الدين محمود ابن سر سمس الدين محمد
السراري

No. 33

fol 359, lines 25, size 10 × 5, 8½ × 4

شرح كليات القانون

SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

Vol I

The first volume of Al-Kâzarîni's commentary upon the Qânûn, containing the whole of that portion of the Kulliyât which treats of the general rules of the medical art

Sadîd-u'd-Dîn al-Kâzarîni, a famous medical writer of the 8th century A H, seems to have been alive in A H 769 = A D 1369 (see Vol II of this work noted below) The exact date of his death is not known He compiled the present work in A H 745 (see H Kh, iv, 499, where القانون الوصفا is given as its title Besides this work he wrote Al-Mugnî, the famous commentary on Al-Qaishî's Mûjaz (*vide infra*)

Begins —

و قد تم بحمدك العظيم و احسانك القديم . . . هذا ما احساره
من مروح القانون و رها مولانا شديد الملة و الدين الكارروى
. . . و يسعى ان اصره ، فى الله ، كتابا مستملا على قوائمه
الكلية و الحرثة يعنى بالقوانين الكلية كلها ، بعضها كلها ، اذا
القانون الكلى عند الالطباء كل كلى يدرج تحته كلها ، كالصلى الح

In this work the author has followed the method adopted by Al-Qutb-u'sh-Shîrâzî in his commentary (*vide supra*), on which he claims to have made many improvements, and to have rendered his work more complete by commenting upon chapters on Anatomy and others that were left without comment by that celebrated writer (see Vol II of this work)

Another copy of this work exists in the Rampûr Library (see Cat p 486)

Written in clear Indian Naskh within coloured borders

Dated Rabî II A H 1102

No 34

fol 260 lines 25 size 12 x 8 10 x 5

The same

VOL II

The second volume of the work mentioned above

Begins —

قال ا ح رحمه الله و بعد حمد الله و الساء عليه فان
هذا الكتاب هو ثاني الكتاب الي ه اها في اا الي الاول
مها هو في الاحكام الكلله من اا و الثاني مها هو هذا المصنوع
في الادويه البقره الح

This volume contains the commentary on the second book of the Qanûn which treats of simple medicaments

The words ادام الله طله in the following note of Al Kazarûnî quoted by his pupil Jalûfus b Mahmûd al Mutabbib al Jih make it evident that the transcription of the work was commenced during the lifetime of the author on fol 3 —

قال مسدي و مسحي و محدومي و امسادي و امساد ه ح
الورى مدوه اعاطم الاطبا و اموه اكار الحكما افضل المتقدمين و
اكمل المتأخرين بقراط الرمان و خالسوس الاوان مددد المكان و الدين
الكارروني ادام الله طله الوارف علي و علي ه ح اا اا
اقول وانا مددد الكارروني لما رعب يومق الله تعالى عن اسام
مروح الكتاب الاول الكلي علي طريقه مروح ه المحققين رحمه
الله عليه و اا مروح الموصعين الدين طفر عهما لعاني

مسعه عن ذلك وهما شرح تسريح الكنا ، الكلي وشرح موسع من
 نسخة ، النسخة من الفن السادس ، من الكنا ، الاول الى الفصل التاسع
 من الفن الرابع الح

The following colophon contains the name of the author's pupil and the date of completing the transcription which occurred in the 'Uî-Khân's Madrasah of Tabriz in A H 769 = A D 1369 —

قد فرع من تحريره المصنف الى الله العلي حالموس بن محمود
 المصنف ، الحلبي . . . في دفعا ، كسره و مده طويلة مع الحلال
 حال . . . الباقي والعشرين من شهر ربيع الاول سنة تسع و مئتين
 و مئعمائة . . . بمعمورة تبريز في مدرسة اورخان

On the extra leaves at the end prescriptions for various diseases are copied

Written in ordinary Nasta'liq

No 35.

foll 210, lines 57, size $16\frac{1}{2} \times 10\frac{1}{2}$, $13\frac{1}{2} \times 6\frac{3}{4}$

شرح القانون

SHARH-U'L-QÂNÛN.

Vol. I

The second part of a vast commentary on Avicenna's Canon, by
 Hakim 'Alî al-Jilânî, the nephew of Hakim-u'l-Mulk of Jilân. He came from Persia in very straitened circumstances, but soon found employment in Akbar's court. Akbar one day subjected his skill to a very severe test from which he emerged successful, and thereby rose so high in the Moghal Emperor's esteem that he became his friend and intimate and vied with the richest nobles of the court in wealth and honour. In A H 988 = A D 1580 he was sent as an ambassador to 'Alî 'Âdil Shâh of Bijapur, who received him with great distinction, but on the sudden death of 'Âdil Shâh the Hakim returned

to Delhi. In the 31st year of Akbar's reign (A.D. 1559) he constructed the famous reservoir (for a complete description of which see Mirat ul Umar; Lib Copy fol 97-98). In the 40th year of Akbar's reign he was raised to the rank of 700 and got the title of Jalinas az Zamin (Galen of the time). He was a learned scholar excelled his contemporaries in mathematics and medicine and was admired for his wonderful cures. His stringent medicines were greatly reputed at Akbar's court. In A.H. 1017 = A.D. 1608 Jahangir also visited the reservoir and raised him to the rank of commander of 2000. This distinction he enjoyed for a short time and died says Jahangir in his Maqalat on the 14th of Dhu'l Hijjah A.H. 1017 = A.D. 1608 (see Mirat ul Astar ul Anam; Lib Copy fol 22^o). If Blochmann however in his translation of Ain-i Akbari, p. 467 places his death on the 5th of Muharram A.H. 1018 = A.D. 1609. See also Haft Iqlim (Lib Copy) fol 313. Compare India Office Cat. Nos 781-84 where Dr Loth not finding the life of the author makes an approximation and places him in the ninth century A.H.

Begins —

قال انا الرئيس و بعد حمد الله فان هذه الكتب
التي هي اها في الله الي اول منها في الاحكام الكلية من
الله و مد مرعا عه والنا عرحا في الكتاب الاول بالاحكام الح

This commentary is the biggest of its kind and in point of authority comes next to that of Al Qarhi.

The portion of this commentary dealing with the Kulliyat was lithographed on the margin of Al Amuli's commentary in Lucknow in A.H. 1260.

Written in *Amuto Nastaliq* within coloured border lines. From fol 34 to the end of the manuscript each page is divided into various light coloured columns. The names of drugs are noted on the margin in red. Slightly wormed. The MS contains occasional marginal corrections and the text is marked with red lines.

A complete copy in five volumes exists in Rampur see Rampur Cat. Nos 133-40 p. 180. For other incomplete copies see Brit. Mus. p. 744^b and Ind. Office No 781.

Not dated. Circa 17th century.

No 36.

fol 134, lines 65, size $14\frac{1}{2} \times 9\frac{1}{2}$, $13 \times 5\frac{3}{4}$

The same

I

fol 1-124 A portion of the third part of the work noticed above, comprising the 9th, 10th and 11th Fann of Book III j

Begins —

الفن السادس من الكتاب ، الباب ، في احوال الهم و اللسان
... من سامع الهم و اللسان و قد مر كسر ما يسعي تسريحها في
الكتاب ، الاول الح

and ends, on fol 124^b, thus

تالعا لكون الديدان و الحما ، فعله [فعالته] بهذا السرقة نسلح
اسود ورن درهم ... فانه يتخرج الديدان ايضا

II

fol 125-134 A fragment of the fourth part of the above work corresponding to fol 181^b-190^a of the volume noticed below

Written in clear Persian Naskh fol 1 and 124 are supplied in a later hand in minute Nasta'liq

Not dated Cnca 17th century

No 37

fol 72, lines 57, size $14\frac{1}{4} \times 9\frac{1}{2}$, $12\frac{1}{4} \times 5\frac{1}{2}$

The same

A portion of the third part of the above work, extending from Maqalah II of the 19th Fann of Book III to the end of Book III

Begins

am

distinction او يروق ... مع السك ... الدالة السا

الافاق التي تعرض البول كلام في كذا عروج البول الهـ
وهذا الكلام مع ما يليه كالمتقدمه الخ

and ends thus —

السي شرح الكتاب الثالث من الثالثون بعد الله وحسن توصيته
وبلوه الكتاب الرابع الشا الله العزير الحكم

Written in the same hand as the portion noticed above Corrections
are made on the margin

Not dated Circa 17th century

No 38

fol 192 lines 20 size $20 \times 12\frac{1}{2}$ $17 \times 9\frac{1}{2}$

The same

The fourth part of the work mentioned above This volume
comprises the 4th Book of the Qanûn on general diseases

Begins —

الكتاب الرابع من الثالثون في الامراض التي لا نقص
دون حصول

Written in a clear bold Naskh with a double-page unwan within
coloured border Corrections are made on the margin A list of
contents in a later hand is attached in the end

Not dated Circa 18th century

Scribe محمد حسن بن نص الله

No 39

fol 77 lines 51 size 20×12 $17\frac{1}{2} \times 9$

The same

The fifth part of the above work This volume comprises the fifth
book of the Qanûn on compound medicaments

Begins —

قال السج الرئيس رمة الله تعالى لقد مرعا . . . للصحة ينبغي
ان الكتاب ، الثاني الذي في احوال الادوية الح

and ends, on fol 12, thus.—

قال صاحبه ، الفاموس . . . والسم اصلي نفولهم مرهيب و
لو كان ، رائده لقالوا ارهه ،

In the end a few chapters are added by the author himself on the
admonitions given to medical practitioners, beginning —

هذه انواع ، في الوصايا النفاها من الك ، وكسر م بها من
سرح العلامة بعد السفع و حده ، المكرر المح

Contents of the additional chapters —

fol 73^b

البا ، الاول سما يسعي ان يكون الهاب ، حله

fol 74^a

البا ، الثاني في العلوم التي لاند للهاب ، م بها

fol 74^b

البا ، الثالث ، سما يت ، ان يروص للهاب ، نفسه بعد العلوم
وما يت ، ان يتحده ديدنا و حاده

fol 75^b

البا ، الرابع سما يسعي ان يتحده الهاب ،

fol 76^b

البا ، الخامس في امتحان الهاب ،

A list of contents is attached in the end —

Written in the same hand, probably by the same scribe as above,
with a decorated frontispiece Corrections are made on the margin

Not dated Circa 18th century

No 40

foli 294 lines 21 size $9\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

عانة العموم في تدبير المحموم

GÂYAT U'L-FAHÛM

A commentary on that portion of the Qanûn of Avicenna which treats of Fevers (Tann I of Book IV) by اسحق خان بن ا ل ل Isma'îl Khan b Isma'îl Khan of Delhi an Indian physician of the 12th century A H

Begins —

بسم الله سبحانه على ما انما من تعلم حقائق العلل و
ماهايا الامراض و بعد فتول اسحق بن ا ل ل
الح

In the preface the author states that in this work he proposes to discuss the prognosis and critical days of fevers along with their treatment. To accomplish this purpose he consulted Al Qarshi's commentary on the Qanûn (*vide supra*) which though it contains useful comments is yet full of futile attacks on Avicenna. He therefore referred to Al Jilani's commentary (*vide supra*) which according to him contains successful refutations of Al Qarshi's hostile criticisms but the practical portion is commented upon at such length that it became too voluminous to be of general utility. This work he says is an abridgement of Al Jilani's long comments to serve as an introduction to that encyclopædia.

In the colophon the date of composition of the work is stated as A H 1182

وكان ذلك في رابع شهر رمضان الـ اله في شهر سنة اثنى
وبائس و مائه بعد الالف

A copy of this work is noticed in the Pimpur Cat p 486

Written in an ordinary Nasta'liq, the text being marked with red lines. Copious notes from the author himself, designated by the words *منه رحمه الله*, are noted on the margin.

Dated A H 1283

Scribe *محمد الله*

No 41

fol 393, lines 29, size $15 \times 8\frac{1}{4}$, $11\frac{3}{4} \times 5\frac{1}{2}$

شرح كليلة الدانوث

SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

A commentary upon the Kulliyât of the Qânûn of Avicenna, by *حكم سقائي خان ابن حكم محمد السامي خان مسيح الملك*, Hakîm Shifâ'i Khân b Hakîm 'Abdush-Shâfi Khân Masih u'l-Mulk, an Indian physician who flourished in the reign of Âsifu'd-Dawlah of Oudh, and after his death served Sa'âdat-'Alî Khân, his successor to the throne of Oudh.

Âsifu'd-Dawlah succeeded Shujâ' u'd-Dawlah in A H 1188 = A D 1774, transferred the seat of his government from Faydâbâd to Lucknow, and died after a reign of twenty-three years in A H 1212 = A D 1787. Sa'âdat 'Alî Khân succeeded him in A H 1212 = A D 1797 and reigned till A H 1229 = A D 1808. See Beale's Biographical Dictionary, p 81.

Begins —

ربناكله ، اللسة عن سكر الاكل و حرمه ، الامواه عن توسبه ،
دوائك قول القبر . المحاط . من حلمه الرحمان بحكم
سقائي خان ابن حكم محمد السامي خان مسيح الملك الح

In the preface the author states that he compiled this work for his son Mirzâ Amân 'Alî, and dedicates the work in the following terms

وريب ، ديانته باسم من هو كالقلة الاماني وزير المال
مدار الهمام عمده الملك امداد الدولة آس ، جاه برهان الملك

انوا - ورمای صدر حک مطاع الدوله ناظم الملك سعادت علي
خان بهادر

Written in a clear Nasta'liq with a double page unwin and
coloured border lines The text is introduced with the words
اقول and the commentary with قال - رحمة الله

Dated Rabi' al Awwal 1216

Script مرزا نظر علي

No 42

fol 60 lines 16 size 9½ x 6½ 7 x 3½

ا-مار كتاب القانن

IKHTISÂR-U-KITÂB I'L QÂNÛN

An abridgement of the theoretical portion (الكتاب) of Avicenna's
Canon by محمد ابو عبد الله محمد بن يوسف بن يوسف الدين الايلامي
Abû 'Abdullah Muhammad b Yûsuf Sharaf ud Din al Ilâqî He was
a philosopher and one of the famous disciples of Avicenna He died
about A.H. 460 = A.D. 1068 See Ibn Abi Usaybi'ah ii 20 and
Broek i 45

Begins -

الحمد لله الغني الحميد و الصلوة على خير خلقه [محمد و آله]
و السلام اعلم ان العلم علم يعرف منه احوال بدن الانسان الح

As the work is divided into Fasl it became subsequently known as
Fusûl ul Ilâqî This treatise became very popular Many commen-
taries appeared on this work of which the following four are noted in
II Kh iv 434 -

1 Amalî l Iraqiyah fî Sharh i Fusûl il Ilâqiyah by Mahmud b
Ali b Mahmûd al Himsî known as Taj ur Râzî composed in A.H. 730
= A.D. 1335

2 Al Bast ul Waqî fî Sharh i Mukhtasar il Ilâqî by Muzâfir b
Amir ul Ilâj b Mu'ayyid at Tabrizi

3 Sharh bi Qâla Aqûl, by Muhammad b. 'Alî an Naysâbûrî,
composed in A H 750 = A D 1350

4 Shaikh bi Qâla Aqûl, by Sadîd-u'd-Dîn Simânî

Other commentaries are noticed in Brock, 1, 45, and Berlin Cat, No 6284

Written in ordinary Nasta'liq, with marginal notes and corrections
fol 8 supplied in a later hand

Dated Rajab, A H 1245

No. 43.

fol 107, lines 20, size $12\frac{1}{2} \times 8\frac{3}{4}$, $9 \times 5\frac{1}{4}$

كتاب الموجز من القانون

AL-MÛJAZ.

A compendium of medicine, abridged from the Qânûn of Avicenna,
by علي بن أبي الحرم القرشي, Al-Qaishî, known in
Europe as Syrasîs, d A H 687 = A D 1288. For his life and works see
above, also Brit Mus Suppl, No 805
Begins —

بعد حمد الله عز وجل والصلوة على انبائه صوصا على اكملهم
محمد فقد رتب هذا الكتاب على اربعة اقسام

This work became so popular with the Indians that up to this time
it is looked upon as an introductory text-book for those who still study
and follow the ancient system of medicine. It is divided into four Fann,
and is chiefly based on the method followed in the Qânûn

Copies Brit Mus Suppl, No 805, Berlin Cat, No 6275,
Brock, 1, 459, Gotha, No 1921, Batavæ, iii, 239, Ayâsûfiyah, p 224,
Nûr 'Usmâniyah, p 204, Kupîlîzâdah, pp 6 and 63, and Râmpûr,
p 498

For different editions of this work and its commentaries, see Ellis'
Cat of Ar Books in the Brit Mus, 1 230

Written in a clear Nasta'liq by Isma'il Khān the brother of the founder of this Library and contains occasional marginal notes
Not dated Circa 19th century

No 44

fol 371 lines 26 to 29 size $9\frac{3}{4} \times 5\frac{1}{2}$, $\frac{3}{4} \times 3$

کتاب المعنى شرح الموحر

AL-MUGNÎ

A commentary upon Al Qarshî's Kitāb ul Mujaz by سدید الدین, Sadîd ud Dîn al Kazirânî who was alive in A.H. 779 = A.D. 1377 See above also Brock 1 457

B gins —

الصد لله الذي ابدع بقدره حواهر ١٣٠ هـ مجردة , اما بعد
فلما كان احصاح الح

In the preface it is stated that the author based this work on Al Qutb u sh Shīrāzī and Al Qarshî's commentaries on the Qanūn and added matters which he gathered from his teacher Burhan ud Dîn al Abri. The following works are enumerated here as authorities — 1 Haly Abbas Kitāb ul 'Malikī 2 Vasiḥ's Al Miṣḥ 3 Ibn Abī Sidiq's Nakḥbatul Ilaj 4 Ibn Hubal's Al Muḥṭar 5 Al Mufqis Jamī and 6 Avenzoar's celebrated At Taysir

The title of the work as quoted above also occurs in the preface —

و . . . كتاب ال . . . في شرح الموحر

The commentary proper begins on fol 2^b thus —

قال المصنف بعد حمد الله اربعة فصول واما الفصل الكتاب
في هذه الاربعة الح

Copies Brit Mus Suppl't No 806 Berlin Cat No 6277 Gotha No 1925 Batavia in 240 Cairo vi 45 As Soc p 84 Wāḥ ud Dîn p 143 Aḡasāfiyah p 218 and Nur Uṣṣamāniyah p 20

Repeatedly printed and lithographed See Ellis' Cat of A₁ Books in the Brit Mus, II, 556

The first three folios are written in Naskh, the rest in Shikast Amiz Nasta'liq

Not dated, circa 17th century

Scribe بهاء الدين علي ابن المرحوم ابراهيم

No 45

fol 302, lines 21, size $12\frac{3}{4} \times 10$, $8\frac{3}{4} \times 7\frac{1}{4}$

الف. بي شرح الموجز

AN-NAFÎSÎ.

Another commentary upon Al-Qarshî's Kitâb-u'l-Mûjaz, by برهان الدين بهمن ابن حوص الكرماني, Burhân-u'd-Din Nafis b 'Iwâd al-Kirmânî, a Persian physician of the time of Ulug Beg Mîrzâ, who died after A H 850 = A D 1446 See Habîb-u's-Siyar and Brock, I, 457

Ulug Beg Mîrzâ, the grandson of Amîn Tîmûr, was celebrated for his astronomical researches He succeeded his father in A H 850 = A D 1446, and was cruelly put to death by his son, Mîrzâ 'Abdu'l Latîf, in A H 853 = A D 1449 See Beale's Biographical Dictionary, p 407

Begins —

قال السجدة الامام العالم العصر الكامل علاء الدين علي بن ابي الحرم القرشي المنطري، صعه بفعل ههنا للمالعة مثل تقدس و تمجد الح

According to Hâjî Khalîfa (VI, 252) it is the best commentary upon Al-Mûjaz, and was composed in Di-Hajj, A H 841 = A D 1437 at Samarqand By the Indian practitioners of the Greek system of medicine its comment upon the theoretical portion is regarded as a textbook and the standard of rational expositions of the medical theories

For other copies see India Office, No 785, Ross's Cat of Pers and A₁ MSS in the India Office Library, p 125, Gotha, No 1955, As Soc, p 86, Cairo, VI, 21, Nûr 'Usmâniyah, p 200, Kupîlizâdah, p 63, and Râmpûrî, p 500

Written in an ordinary Nasta'liq Repeatedly lithographed in India

Dated ١١ 1250

Scribe سح ~ ٥٠٠٠

No 46

حاسة ١١ ٥

HÂSHIYAT-U'N-NAFÎSÎ

A gloss on An Nafisî's commentary of Al Mujaz by حکم احاب Hakim Aqib b Mu'ally Khan an Indian physician of the twelfth century ١١ His father was a contemporary of Mu'tamad ul Muluk Hakim Alawi Khan the famous physician of Muhammad Shah of Delhi (*vide infra*)

Begins —

قوله صفة السعل فيها للمالفة ما على ان الثرة من مصابات
للأسد البص كبا حرب العاده به الح

The gloss is compiled with the same unfailing tendency to test every assertion with the established canons of criticism which is peculiar to later Indian writers. It extends from the beginning of An Nafisî to سبعة الرك of the chapter on pulse (القول في السص) corresponding to fol 1-31 of the manuscript noted above.

The author's name is not mentioned in the body of the work but is stated in the colophon which reads thus —

فرغب من كتابه هذه الحاسة على شرح البوحر ١١ ي
١١ ي من تأليف الباصل المحقق الالعي و الحكم المدقق
اللودعي و حدد الدهر فريد العصر جامع المشغل و المشغل
حاوي الفروع و الاصول مسما في العلوم الطبية اعني حكم احاب
ابن معالج خان اسكنها الله في روصات الصان

Written in an ordinary Nasta'liq, within coloured border lines
The work ends on fol 161 and the remaining twenty-four folios are blank. Written throughout

Dated A H 1270

-Scribe احمد علي

No. 47

fol 298, lines 11, size $8\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 4$

The same

Another copy of the work noted above. Begins and ends in the same manner as the former copy. In the end of this copy there is a *ḥaṭṭa* (epilogue) in Persian, in which the author mentions the name of the patron for whom he composed this work, but unfortunately the portion containing the passage where the name, after a long eulogy, would have occurred is lost.

Written in an ordinary Nasta'liq

Not dated, circa 18th century

No 48

fol. 373, lines 21, size $11\frac{3}{4} \times 6\frac{1}{2}$, $8\frac{3}{4} \times 4$

حاشية النفسى

HÂSHIYAT-U'N-NAFÎSÎ.

Another gloss on An-Nafisî, by حکم سریدہ خان, Hakim Shaif Khân of Delhi, a physician of Persian extraction, who settled in India and vied with 'Alawî Khân, the celebrated physician of Muhammad Shâh of Delhi (*vide infra*), in reputation as a successful medical practitioner and Arabic scholar. These two men became the focus, as

it were of the later Indian physicians who trace their sources of learning either to the one or to the other. The descendants of Sharifkhan will retain some sort of reputation for medical skill at Delhi. He died at Delhi in A.D. 1245 = A.H. 1162.

111

الصما للـ ، و ا ا الـ الـ معارم سوا عم ا لـ كمل
عنا را الوراء الح

In the present author's laboratory and his immediate associates in the following manner —

و اسم اكم الصم و مولد رسول الله المكرم و اسم والد
محمدا اكمل و اسم والد محمد و اسم ابي

Be اسم ماكم الحرم الحج be n can بـ the title ful g vernors of
Mog and M. lu 2.

The gl. extends from the beginning of An-Naf'ī to the end of the first Fann correspondence, to fol. 1-60 of the copy of An-Naf'ī noticed above. It is very popular with the Indian Muslims at this time, and the later Indian lithograph copies of An-Naf'ī usually contain a selection from this gl. in the margin.

I show it contains the glass, the profits of An Saft I who has
not found in many of its copies and I will not be the —

لَوْ هَيَّا إِلَى عَنَابِ أَدَالُوهُ رِيَّ مَسْمُومٍ كَرْدَن رَلَدَم دَلَلِ
الْإِلْثَابِ

Written in a full Nasta'liq with other marginal notes of the author himself. No distinction between the text and the gloss made.

Dated at _____

شدم ۱. حکیم ابن حکیم کامکار مان

No. 49.

fol 196, lines 29, size $9\frac{1}{2} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 5$.

شرح الموحز

SHARH-U'L-MÛJAZ.

A fragment of a vast commentary on Al-Qaṣṣir's Mûjaz of unidentifiable authorship

Begins abruptly from the middle of the diagnostic indications of the sediments of urine

انواعه الثلاثة الطافي و المعلق و الراد ، و اسلم الرسو ،
الاسود ما كان مائنه لسب سواد الح

The first Fann ends (fol 70ⁿ) with the following colophon

و هذا آخر ما تمده في شرح هذا الفن من هذا المصنف
و تصح معاني ما قلنا كما ينبغي فهو مني فان يكون في العالما ،
والاحمال الطاسة صائبا فان هذا الكتاب ، مسجل على ريد كتاب ،
السع و مروه و غيرها من الكتب ، المسهورة والحواشي في هذا
الفن الح

The chapter on simple medicaments (Bâb II^e of Jumlah II of Fann II) is very skilfully and exhaustively handled. The author not only gives the Arabic, Persian, Syrian, Latin, and Greek equivalents for the names of drugs, but makes addition of drugs not mentioned in the text and arranges them in alphabetical order.

The author sets forth the plan of executing this and the following chapters in the following terms

البا ، البا في احكام الادوية المفردة و قد رتبها على
حروف ، احد اعلم ان المصنف لم يذكر في هذا الفن
ولا في الذي تليه من المفردات ، الا العلل و نحن نذكر اسم
كل مفرد ذكره بالعربية و نمر له بعده ع ثم بالفارسية و نمر له

فَ تَمَّ بِالسَّرْبَانَةِ وَ تَرْمَرُ لَهُ مَسَّ تَمَّ تَالْتَرَمَا وَ لَعْمَلَهُ رَ تَمَّ تَالْمُؤَانَةِ
وَلَا بَعْدَهُ يَ وَ لَلْحَقِّ فِي أَحْرَمُثَرْدُ مِنْ كُلِّ حَرْفٍ مَا تَرَكَهُ
مِنْ الْمُشْرَدَاتِ تَالْحَمْلَةِ وَ ١١ ١٢ لَ وَ أَمْدَا تَاللَبِّ وَ مَا تَلَهُ حَرْفًا
بَعْدَ حَرْفٍ وَ كَذَلِكَ فِي ثَمَّةِ الْحُرُوفِ حَتَّى أَحْسَنَ نِظَامَ وَ ١٣ وَ
أَذْكُرُ بَعْدَ أَنْ أَسَيَّ مَا ذَكَرَهُ مِنَ الْمُرَكَّبَاتِ أَمْرَانِ أَدْنَا أَجْمَعَ فِيهَا
مَا يَصَاحُ إِلَيْهِ مِنَ الْمَعَاضِي وَ الْأَمْرَةِ وَ الشُّوْفَاتِ وَ الْأَصْدَةِ وَ
الطُّوَلَاتِ وَ ١٤ وَ حَابَ وَ خَرَدَلُكَ مِنَ الْمُرَكَّبَاتِ ١٥
مِنْ الْمَسْجَاحِ وَ كِتَابِ الثَّانُونَ وَ مُرَدَاتِ ابْنِ السُّطَارِ وَ الْخَاوِي
وَ ١٦ وَ ١٧ وَ ابْنِ سَبْحُونِ وَ كِتَابِ ثَبُومِ الْأَنْدَانِ ١٨ ١٩ يَ وَ
مَسْجَاحِ الدِّكَانِ وَ الْأَخْذَةِ وَ أَصُولِ التَّرَاكُ ٢٠ رَصْدِي وَ خَرَدَلُكَ
مِنْ الْكُتُبِ الْمَصْنُوعَةِ وَ الْكِمَايَاتِ ٢١ وَ ٢٢

The following twenty tabs are supplemented by the author after completing his comment on the chapter of compound medications (Bib II of Jumalah II of Faun II) —

1 On Beverages and Extracts on fol 17

فِي الْأَمْرَةِ وَ الرُّبُوبِ

2 On Lectuaries and stomachic medicines on fol 1٦٥

فِي الْخَوَارِسَاتِ وَ الْمَعَاضِي

3 On Pills and Ayarist (laxative pills) on fol 182

فِي الصُّوبِ وَ الْأَنْحَارِاحِ

4 On Decoctions and Solutions on fol 183^b

فِي الْوَسَاتِ وَ الْمُرَحَاتِ

٥ On Clysters and Suppositories on fol 1٥4

فِي الْحَقْنِ وَ السَّافَاتِ وَ الْفَرَارِاحِ

6 On Emetics on fol 1٨٠

فِي أَدْرِ الثَّيِّ

7 On Lohogs (electuaries or other preparations to be licked), on fol 185^b

في اللعوق ،

8 Cakes or Tablets, on fol 186^b

في الاقراص

9 On Powders, on fol 187^a

في السعوط ،

10 Plasters, embrocations, and preparations for fomentation, on fol 188^b

في الاطلة والاصمده والكمادات ،

11 On Oils, on fol 189^b

في الادهان

12 On Collyrium, on fol 191^b

في الاكحال

13 On salves and other fine powders to be sprinkled on wounds, on fol 192^a

في المراهم والذرورات ،

14 On Tooth-powders, on fol 193^b

في السوناب ،

15 On Gaigles, on fol 194^a

في العراعر

16 On fruit-peseives, on fol 194^a

في البرسات ،

17 On Enrhines and Perfumes, on fol 195^a

في السعوط ، والسبوما ،

18 On preparations to be poured down slowly on the head, on fol 195^a

في النطولا ،

19 On preparations for Hair, on fol 195^a

في ادوية الشعر

20 On Weights and Measures used in medical preparations

في الاوزان والمكائيل

The MS ends abruptly after the words *صل على الأكال*

This work may be *Shihab ud Din al Bal Balis* commentary on *Al Mujaz* which is spoken of by *Hajj Khalifa* (vi 252) as containing valuable and subtle discussions a knowledge of which is necessary for medical practitioners

Written in an *Arahian Naskh*

Fol 16 contains a drawing of *Jabal ul Qamar* showing its connection with the Equator *Aqlm I Aqlm II* Cairo Alexandria and *Ashmûn*

Not dated Circa 18th century

No 50

fol 93 lines 21 to 25 size $9\frac{3}{4} \times 6$ $7 \times 3\frac{3}{4}$

شرح الموح

SHARH UL-MÛJAZ

I

fol 1-83

An anonymous commentary upon the theoretical portion of *Al Qarshî's Mujaz*

Begins—

مقدمه في ثمان صوف الف و الف الف الف أن صوف هذا
العلم نائب بالعقل الح

After a *Muqaddimah* the commentary proper begins thus on fol 2 —

قال الف الف رحمه الله تعالى بعد الف الف الف مد رب هذا
الكتاب في اكثر السج هذا ما اورد الصد و الصلوه كماهو
معارف في اوابل الكتب

The author after completing the comment (fol 74) adds the following four *Faals* (chapters) on the qualifications of physicians and case taking and concludes the work with a *Khatimah* on admonitions to practitioners prognostics and other miscellanies of medicine —

fol 74^a Qualifications of physicians

الفصل الاول ، بما يشي ، ايصاء ، الطبيب ، له

fol 74^b Things which he ought to avoid

الفصل الثاني ، بما يشي ، احكامه

fol 75^b How to visit the sick and proceed with the treatment of the rich and poor

الفصل الثالث ، بما يشي ، في عيادة المرضى وكيفية السروع في المعالجة اسما ، الوري من الفقراء والاعساء

fol 77^b

الفصل الرابع مع ادائه [sic] مع الصبي ، من الاسباء

II

fol 83-93

An anonymous pamphlet on the meaning of the words حر (heat) and حار (hot), in which the author proceeds to explain the physiology of semen, pregnancy, child-birth, and the property of vital warmth (حرارة حريري)

Begins—

الحمد لله الواحد السيد السرمند و لامولود و لاولد
اعلموا اولاد الرزق و اهل الإدراك إلح

After the doxology and a short preamble, in both of which letters with diacritical points are studiously avoided, the author states that he composed this work by the order of Sultân 'Abdullâh Qutb Shâh of Golkonda (reigned from A D 1611-72) See Lane Poole's *Mohammadan Dynasties*, p 318

Written in ordinary Nasta'liq

Not dated Circa 17th century

No 51

full 39 lines 17 size $8 \times 1\frac{1}{4}$ $5\frac{3}{4} \times 2\frac{1}{4}$

القانونية

AL-QÂNÛNJAH

A medical compendium condensed from Avicenna's Canon by
 شرف الدين محمد بن حيدر الجوزي Sharaf u d Din Muhammad b
 Umar al Ja'mini, who died in A H 745 = A D 1344 See Brock II 213
 Begins —

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد
 و بعد فهذا مختصر • دل على رده ما يجب استحصاره
 لله من صاعه اله انصته من < الامدس الح

The work is divided into ten Maqalas and has been the text of
 many commentaries see Brock I 457 The contents of the work are
 completely described in the Berlin Cat Nos 6293-4

For other copies see Ind Office No 791 and II Kh IV 49

Written in a clear Nasta'liq with decorated frontispiece within red
 border

Dated 1114 A H

Scribe عسان بن محمد القارصي

No. 52.

fol 144, lines 23, size $6 \times 2\frac{3}{4}$

شرح القانوننجہ

SHARḤ U'L-QÂNÛNJAH.

A commentary on Al-Jagmîni's Qânûnjah, by عبد الصالح ابن سيد
 'Abd u'l-Fattâh b Sayyid Ismâ'il al-Husaynî
 Begins

امامنا محمد بن عبد الله مفيد الامم والابرار

In the preface the author names his teacher in the following terms

الكاتب الاحكام والعباس ، المصنف العلي الاعلم

Probably 'Alî is the name of his master
 Commentary begins, on fol 3, thus

الكتاب هو الوجه ، نال على محمد بن عبد الله

Al-Qânûnjah is the introductory text-book of the medical course of study followed by the practitioners of the ancient system in India

Written in an elegant Indian Naskh, within gold borders The first eight folios are supplied in a later hand Wormed throughout but mended

Not dated Circa 17th century

No 53

fol 158 lines 15 size $5\frac{3}{4} \times 3\frac{1}{4}$ $3\frac{3}{4} \times 1\frac{3}{4}$

« ر کتاب الـ ریح الـ حر لـ حالسوس

TAFSÎR-U-KITÂB-IT-TASHRÎH-AS SAGÎR

A commentary upon Galen's work on Anatomy by ابو الروح حد

، الله بن الله، Abu l Faraj Abdullah b at Tayyih

The Author of the text: Claudius Galenus was born at Pergamus **مرغاموس**, a small town in Mysia east of Constantineple in A.D. 131 or 132. He received his early education in the various branches of mathematics from his father. In his fifteenth year he was placed under tutors to study logic and elementary philosophy. In his seventeenth year his father being influenced by a dream directed him to study medicine. He commenced his medical studies under Satyrus **ساتوروس**. In his twentieth year his father died and he left Pergamus for Smyrna to place himself under the instructions of Pelops **بالس** a pupil of Quintus (or more correctly of Numisianus) whence he proceeded to Corinth **قورنطوس**, hearing of the fame of Iphicianus **امقثانوس** a disciple of Quintus **قونطوس**. In his twenty eighth year he returned from Alexandria to Pergamus. In his thirtieth year corresponding to the first year of the reign of Marcus Aurelius Antoninus he went to home for the first time and remained there for three years. Soon after his return from Rome he was summoned to Aquileia by Aurelius and Verus to accompany them in their expedition against the Germans. In his thirty seventh year he again visited Rome and passed there another three years. He had to leave Rome on account of a sudden pestilential outbreak. He was again summoned by Aurelius to accompany him in his expedition to the barbarians but on the plea of making a pilgrimage to the temple of Asculapius he was left behind as a medical guardian to Aurelius son Commodus. During this period says Galen which was prolonged by Aurelius unexpected delay in his return to Rome he enjoyed the greatest leisure and devoted himself solely to the study of medicine and production of his voluminous works a large number of which were burnt in the

Temple of Peace, هـكل اريبي, at Rome, where they had been deposited. He visited Cyprus and Lemnós Islands to study the things peculiar to these places. Finally, he came to Egypt, which he left for Syria and died of diarrhoea, الدر, on the way in Faramâ* (a fortified town of Egypt on the coast of the Mediterranean, see Ya'qût's Mu'jam, III, 882), after attaining a good old age, which has been variously estimated from seventy to ninety. Ibn u'l-Qiftî, on the authority of Mubashshir b Fâtik, tells us that he learnt medicine from Arminas, ارميسس, and derived his knowledge of the diseases peculiar to women from a woman named Cleopatra, قلاوطرا, while the author of Târikh-i-Guzidah (Lib Copy, p 72) makes him a disciple of Albinus, ابلساس, the celebrated peripatetic philosopher.

It is interesting to note that Ibn Abî 'Usaybri'ah and Ibn u'l-Qiftî on the authority of 'Ubaydullâh b Jibrâ'il—whom they consider as the best and most reliable authority on the subject—assert that Galen was born in the tenth year of the reign of M Ulpicius Trajanus (A D 98–117), corresponding to A D 108. A careful examination of the internal evidence, brought forward from Galen's own work in support of this statement, shows that the learned 'Ubaydullâh, by not carefully distinguishing the names of the Roman monarchs, three of whom are designated by the title of "The Antonines," committed a serious blunder. Galen, in his book "On Surgical Operations," عمل السرج, states that he wrote a book on surgery during his first visit to Rome, which took place in the first year of the reign of Antoninus. Again, in his work entitled "Phoenix," فسكس, he tells us that he was thirty years old when he visited Rome for the first time. 'Ubaydullah, mistaking Titus Aelius Antoninus for Marcus Annus Verus, surnamed Antoninus, concluded that Galen reached his thirtieth year in A D 138, the first year of the reign of T Aelius Antoninus, and counting backwards he fixed the date of Galen's birth to be A D 108, corresponding to the tenth year of Trajan's reign. But another passage from "Phoenix," quoted in support of the result arrived at above, completely turns the scale. Here Galen narrates the course of events which took place soon after his return from Rome, as follows: "When I returned from Rome and intended to return to my native town and wonted pursuits, I received orders from the two

* The Greek authors make no mention of the place of Galen's death. Abu l-Faraj states that he died in Sicily, صقلية. The place noted here rests on the authority of Mubashshir b Fâtik and Al-Mas'ûdî. See Smith's Dictionary of Greek and Roman Biography and Mythology, II, 209, and Ibn Abî 'Usaybri'ah, I, 82.

kings to proceed to Aquileia where they had their headquarters and whence they intended to attack the Germans. I at once proceeded in the hope that I would be exempted for I learnt that one of them bearing the name of Verus **نرمس** was very kind hearted and lenient. When Antoninus became king after Hadrianus **ادريانوس**, he nominated Verus as his successor who succeeding Antoninus made a man named Lucius **لوفس** a sharer in his kingdom and gave him the surname of Verus while he himself received the surname of Antoninus. However when I reached Aquileia a fierce pestilence broke out. The kings with a number of their companions returned to Rome leaving the greater portion of the army behind. From those who remained at Aquileia some died and some survived. They suffered a great deal not only on account of pestilence but owing to their return in midsummer. Lucius died on the way back and Antoninus carried his body to Rome for burial. Histories of Greece strictly corroborate Galen's narrative. That Aulus' original name was Marcus Annius Verus since his adoption as successor by Antoninus he received the surname of Aurelius and after his succession to the throne he assumed the title of Antoninus. That Lucius Verus son of L. Cordonius Commodus Verus was nominated by Hadrian to be with Aurelius the joint successor of Antoninus Pius. He remained insignificant during Antoninus' reign but Aurelius gave him his daughter in marriage and made him a sharer of his throne. That Aulus and Verus led a campaign against the Gauls in the beginning of A.D. 167 and made Aquileia their headquarters but on account of the retreat of the barbarians they returned to Rome at the close of the year. That in A.D. 168 they led the second campaign against the Gauls. It was in this campaign that Galen was summoned to headquarters. They again suspended their operations and retraced their steps when Verus fell sick on the road and expired (see Dr C. Merivale's History of the Romans under the Empire vol. iii chapters lxxvi-lxxviii especially pages 334-336). Thus it is evident that by Antoninus Galen means to refer to Marcus Aurelius Antoninus (A.D. 161-180) who succeeded Antoninus Pius in A.D. 161 and in whose reign the Germans were attacked. Now counting backwards taking A.D. 161-162 to be Galen's thirtieth year we see that Galen was born in A.D. 131-132 in the fifteenth year of Hadrian's reign (A.D. 117-138) and not in A.D. 108 the tenth year of Trajan's reign.

As to Galen's merits it is unnecessary to dwell upon them at length but it will suffice to quote Dr Duruy (History of Rome v. 609) who has thus well summarised his attainments. He says Galen was next to Hippocrates the greatest physician of ancient times by the certainty of his diagnosis by the importance he attached to anatomy and what was a new thing to experience. He dissected apes and wished that practical demonstrations should furnish verification of the

teaching given, these were the beginnings, 'still very uncertain and but too quickly arrested, of our experimental method' Some learned men believe that he was very near discovering the circulation of the blood, and that his knowledge of physiology makes him the precursor, almost without intermediaries, of the physiologists of our age Let us add, to the honour of this great mind, that the historians of philosophy give him a conspicuous place among the philosophers of that time" (See also Dr Adam's preface to his translation of Paulus Æginata)

Further accounts of his life will be found in Ibn Abi 'Usaybi'ah, 1, pp 71-103, Mukhtasar-u'd-Duwal (Beirut edition), pp 122-124, Abu'l Fidâ's At-Tawârikh-u'l-Qadimah (Fleischer's edition with translation), p 108, Rawdat-u's-Safâ (Nawal Kishore's edition), 1, 235, and Habîb-u's-Siyar, 1, 94

For Arabic translations of his work see Kitâb-u'l-Fihrist, pp 288-91, and Ibn-u'l-Qiftî, pp 122-132

For his contributions to the science of medicine and numerous editions of his works see C Knight's English Cyclopædia (Biog), III, 8, W Smith's Dictionary of Greek and Roman Biography and Mythology, II, pp 207-17, and Encyclopædia Britannica (9th ed), x, 23

The Commentator Abu'l Faraġ 'Abdullâh b At-Tayyib of 'Irâq was a famous physician of Bagdad He, early in his life, was secretary to Catholikas Elias I, الحائلي, and learnt medicine under Ibn-u'l-Khammâr He was thoroughly acquainted with the works and theories of the ancients He was a philosopher, but his philosophical opinions were strongly denounced by Avicenna, his great contemporary, who, however, praised his medical works He wrote commentaries on the Logic and other philosophical works of Aristotle, and on the works of Hippocrates and Galen with great clearness Ibn u'l-Qiftî (p 223) is of opinion that he revived what was decaying and brought to light what was in darkness Ibn Butlân, his famous disciple, states that for twenty years he was engaged in writing a commentary upon the Physics, ما بعد الطبيعة, of Aristotle, became seriously ill by constantly brooding over the subject, and narrowly escaped death He remained for a time the director of the 'Adudiyyah Hospital, where he delivered lectures on medicine He lived in the time of Al-Qâdirillâh 'Abbâsî, and died in A H 435 = A D 1043

For further accounts see Ibn Abi 'Usaybi'ah, 1, 239, Ibn u'l-Qiftî, p 223, Mukhtasar-u'd-Duwal (Beirut edition), p 330, Nâma-i-Dânishwarân-i-Nâsnî, 1, 224, and Brock, 1, 482

Begins—

تفسير السج ابى الفرج حمد الله بن الهاء ، لكنا ، حاله ومن
فى العظام العدم الاول قال العسر لما اسدوني حاله ومن الكلام

في الا^{٢٤} اب و في المراح و الثوى استل الى افادنا العلم
بالاعضا في هذا الكتاب وهو كتاب السرح الح

The text is divided into the following five Maqulas (sections) which the commentator follows —

Maq I On Bones in 12 talims on fol 1

في العظام

Maq II On Muscles in 1 talims on fol 11

في العصل

Maq III On Nerves in 3 talims on fol 104^b

في الـ

Maq IV On Veins in 4 talims on fol 11^b

في سرح عروق خرا الصراخ

Maq V On Arteries in 2 talims on fol 118^b

في هـ السرائس

Every fresh passage of Galen which is introduced only with the opening words serves as a separate talim. Few folios are wanting in the end.

Written in a neat Indian Naskh

Not dated Circa 18th century

No 54

full 210 lines 10 size $8\frac{3}{4} \times 6\frac{1}{4}$ 6 x 41

الحرر الثاني من سرح مسائل ن

SHARH-U-MASÂ'IL-I-HUNAYN

A commentary upon the Kitâb ul Masâ'il of Hunayn (d A.D. 260 = A.D. 873 see above) by ابو التاسم عبد الرحمن بن علي بن احمد بن ابي صادق ابي اوري

Ahmad b Abî Sâdiq an-Naysâbûrî, a famous physician of Naysâbûr, and one of the chief disciples of Avicenna. He was renowned for his knowledge of rhetoric and metaphysics, and was called a second Hippocrates, *نفرط ثاني*. His commentary upon Galen's *Kitâb-u-Manâfi'î-l-A'dâ'*, which he has handled with perfect command over the language and great skill, is sufficient to establish his fame as one of the greatest medical writers. In *Nâma-i-Dânishwarân-i-Nâsirî*, it is stated that he was alive in A H 460 = A D 1068, but the date of his death is not known. This statement finds confirmation in Ibn Abî 'Usaybi'ah's *Tabaqât-u'l-Atibbâ* (11, 22), where he states that he saw an autograph copy of Ibn Abî Sâdiq's commentary upon "The Aphorisms," *الأمور*, of Hippocrates dated A H 460.

Further particulars of his life and works will be found from the following works. Ibn Abî 'Usaybi'ah, 11, 22, *Nâma-i-Dânishwarân-i-Nâsirî*, 1, 297, and Brock, 1, 484.

Begins

الفصل السابع الكلام في الـس ما هو من العروق السوار
الـس هو حركة مكانة المفسر تصاح ان يعلم قبل هذا الرسم
ان في اندامنا نارا يسمى الحرارة العريية الحـ

This is the second volume of this work, and, commencing from the seventh Fasl, extends to the end of the work. The following particulars are gathered from Hâjî Khalîfâ (v 514) — That the commentary begins *الحمد لله حمد معبره ، ثلاثة ماكر لعوائه الحـ*. That in the preface Ibn Abî Sâdiq has stated that, according to the prevalent opinion, this work should be read at the commencement of the study of medicine, for, being arranged in the most convenient form of questions and answers, it will serve as a valuable introductory text-book. That Hunayn collected the materials for this text but left it unfinished and unarranged, but that it was subsequently arranged with some additions by Hubaysh b Al-Hasan, his pupil and nephew. It is for this reason that some copies bear the title *Kitâb u'l-Masâ'il-lî-Hunayn-bî-Ziyâdât-l-Hubaysh b Al-A'mash* (see also Ibn-u'l-Qiftî, p 173 and *Kitâb-u'l-Fihrist*, p 294). That Ibn Abî Sâdiq has divided his commentary into ten Fasls, and that Sharaf-u'd-Din-ar-Radî wrote a gloss on this commentary.

Contents

Fasl VII On the Pulse, on fol 1

في الـس

في ٨ م ١١١١ ، علي بنو آخر

في الحساب والاورام

فی ۱۱ رہ

Not dated Circa 16th century

full 232 lines 19 size $10\frac{1}{4} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

كتاب الارصاد له - الشيخ الانصاري و الا - ان

KITÂB-U'L-IRSHÂD

11. A complete system of medicine by ابو البوق محمد بن الحسن بن زيد بن عبد الله بن اسعبل بن
 ابو العباس عبد الله بن زيد بن حسن بن اسعبل بن
 ح. الاسرائيلي Hibatullah b Zayd b Hasan b Ya'qub b Isma'il b
 Jam' al Israili better known as Ibn Jam' Israili. He was born and
 brought up in Iustat (Old Cairo) and learnt medicine under Abu
 VOL

Nasr 'Adnân b al-'Ayn-Zarbî, the greatest physician of the time. Indeed he was regarded by his contemporaries as the greatest of the Egyptian physicians. He was famous for intelligent diagnosis of diseases, of which a curious story is narrated by Ibn Abî 'Usayb'ah. Ibn Jamî' was one day sitting in his shop (or dispensary), which was situated near the market of the lamp-sellers in Fustât, when a funeral procession passed along the street. Happening to cast a glance on the corpse, he called aloud to the men accompanying the bier and informed them that the supposed dead was still alive, and that if they were to bury him they would be burying a live man. They stared at him in astonishment and did not believe what he said. Some of them, however, said to the others that there would be no harm in putting his words to the test, for if he was correct in his statement then that was what they wanted, and if his statement was unfounded the situation still remained unchanged. Agreeing so far, they requested him to come to them and asked him to prove his assertion. Then he ordered them to take the body back to the house and remove the shroud. This being done, he asked them to take the body to a bath and pour hot water over it. Thus raising the temperature of the body, he administered errhines which produced slight motion in that apparently lifeless form. This circumstance greatly revived his hopes. He attended the case with the greatest care, and at last, after a few days' systematic treatment, the supposed dead man was thoroughly cured. His enemies gave out to the public that no such diagnosis was possible according to the established laws of medicine without the help of charms. Hearing this Ibn Jamî' convened an assembly in which his enemies were also present and explained the reason of his diagnosis in the following terms: "When the bier was passing I found the feet of the dead body erect, which led me to suppose that animal life was not wholly extinct. Had it been otherwise the feet must have inclined towards the right or left." All the physicians present confirmed his statement and praised him for his intelligence and right thinking. At the time when this story, which had considerably increased his fame as a doctor, was current among high and low, he was brought to the notice of 'Âdîdbillâh 'Alawî, of Egypt, who was suffering from facial paralysis. Ibn Jamî' thoroughly cured the Caliph, and was in consequence made his personal attendant and became his boon companion. When the famous Al-Malik-u'n-Nâsî Salâh u'd-Dîn succeeded to the dominions of Egypt in A H 567 = A D 1171, Ibn Jamî' became one of his royal physicians and for him he compounded the celebrated Theriac, الرقاق الكبر الفاروق. After this monarch's death in A H 589 = A D 1193, he served for a time Salâdîn's son Al-Malik-u'z-Zâhir, and died in A H 594 = A D 1198.

For further reference see Ibn Abî 'Usayb'ah, II, pp 113-15, Nâma-i-Dânishwariân-i-Nâsî, I, 393-95, and Brock, I, 489.

Begins —

ان لما كان المجلس السامي السلوي الاحلي الثصابي الثاصلي
مخصوصا بالثصاب الى كلب الالس عن استئصالها
اسعمل بن هبة الله من اشق حرصه و احتياده الب هذا
الكتاب و سماه كتاب الارصاد لئصال الالس و الاحساد
و قسمه اربع مثالات الح

The work is divided into the following four Maqalas (sections) —

Maq I On the general laws of medicine in 20 fols on fol 2

في التوائس الكلية من صاغة الح

Maq II On simple medicaments and aliments in 2 fols on fol 40^a

في الادوية البشردة و الاخذة

Maq III On the preservation of health and cures of diseases in 12 fols on fol 80^b

في حفظ الصحة و مداواة الامراض

Maq IV^a On compound medicaments and aliments in 22 fols on fol 170^b

في الادوية المركبة و الاخذة

For other copies see Brit Mus p 612 Brit Mus Suppl No 79, ii Bat iii 208 Gotha No 1931 Berlin No 6287 II hh v 220 Walundun No 2466, p 141 and Ayasofyiah No 358 p 212

Written in a clear Naskh with red and blue border line

Dated 1003 A H

Scribe مولانا عمر

No. 56.

fol. 316, lines 27, size $11\frac{1}{4} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4$.

كتاب المختار

KITÂBU'L-MUKHTÂR.

A complete system of medicine by أبو الحسن علي بن أحمد بن علي بن هبل البغدادي, Abu'l Hasan 'Alî b Ahmad b 'Alî b Hubal al-Bagdâdî or al-Khulâtî, a learned physician who was born at Bagdad on the 13th of Du'l-Qa'dah, A H 515 = A D 1121. He studied Arabic poetry, style and grammar and medicine from Abi'l-Qâsim Ismâ'il b Ahmad as-Samaqandî. From Bagdad he repaired to Mawsil, whence he proceeded to Khilât and became the court physician of Shâh Aiman of Khilât. After a long stay at Khilât he went to Mârdîn and served Badr u'd-Dîn Lu' Lu' and An-Nizâm till their murder by Nasir u'd-Dîn b Artâq, King of Mârdîn. In his seventy-fifth year he lost his sight. He returned to Mawsil and passed the remaining days of his life in giving instruction in medicine, and died on the 13th of Muharram, A H 610 = A D 1213. In Brockelmann (1490) A H 510 is given as the date of his birth, which appears to be a misprint. Comp Brit Mus Suppl, No 796 n.

References Ibn Abî 'Usaybirah, 1, 304, Brock, 1, 430, and Mukhtasar u'd-Duwal (Berut Ed), p 420, where A H 613 is given as the date of his death.

Begins —

الحمد لله الواحد القهار و الملك الصّار مدير العلك الدوار

الح

The preface demonstrates the necessity and importance of the work. Though the work consists of both the theoretical and practical portions of medicine, yet the subjects are not divided into separate books as customary with other authors. Every fresh subject is indicated by a

محل. The scribe has, however, divided the work into two volumes, which are in this copy bound in one. The first volume (fol. 1-125) deals with the general principles and simple and compound medicaments. The second volume (fol. 126-316) treats of local and general diseases. Compare with Brit Mus Suppl Cat, No 796 n.

For other copies see Brit Mus Suppl No 796 n II Kh v 436 Cairo n 38 Batavia m 252 Yasufiyah No 3571 p 213 Wali ud Din No 2 44 and Nur Usmaniyah No 3592 p 203

Written in an elegant Indian Naskh Wormed throughout foll 1-34 wormed but mended The last two folios are supplied in a later hand in Shafiah Âmiz Nasta'liq by Muhammad Walud Ali m A n 1267

Not dated Circa 17th century

No 57

foll 572 lines 27 size 9½ × 7 8½ × 4½

The same

Another copy of the above work and contains the portion treating of local and general diseases commencing systematically from head downwards The last Fasl numbered 534 treats of fatal symptoms

Begins —

كتاب البصار لابن حبل رحمه الله تعالى في تعريب الصداع و
امسائه الصداع الم في احد مني الراس و الدماغ الخ

Written in an elegant Arabian Naskh foll 1-110 contain dark water stains The portion of the colophon containing the date of transcription is torn away

Not dated Circa 17th century

No 58

foll 382 lines 11 size 9 × 6 6½ × 3½

الكتاب

AN-NAJÎBÎYÂT

A collection of four small treatises on medicine by ناصب الدين
أبو حامد محمد بن علي السمرقندي Najib ud Din Abu Hamud

Muhammad b 'Alî as-Samarqandî, the celebrated author of *Al-Asbâbu-wa'l-'Alâmât*. He was a contemporary of Fakihû'd-Dîn al-Râzî, and was killed in the general massacre at Herat by the Tatars in A H 619 = A D 1222.

Under the heading *An-Najîbiyât* six treatises are noticed in the Khadîvial Library Catalogue, vi, 46. The first is the *Al-Asbâbu-wa'l-'Alâmât*, commentaries on which have been noticed below. The second is *Al-Adwiyatu'l-Mufîdah*, which is wanting in this copy, but has been noticed in the *Carro Cat*, vi, 46, *Batavæ*, iii, 255, and *Broek*, i, 491.

This copy comprises the following four remaining treatises —

I

foli 1-38^a

اطعمة الموصى

AT'IMATU'L-MARDÂ

Which treats of the patient's diet
Begins

الحمد لله رب العالمين ، ان احل العلوم الذي يرفع له
الاسم هو علم الطب ، الح

It is arranged according to the diseases of the parts of the body, commencing from head downwards.

In the *Carro Cat* (vi, 46) it is noticed with the title *الاحدية* و *احدية*, while *Broekelmann* (i, 491) notices it as *الامرئة الموصى* *المرصى*. See also *Batavæ*, iii, 254.

II

foli 38^b-106^b

اصول تركه ، الادوية

USÛLU-TARKÎB I'L-ADWIYAH

A treatise on the rules of medicinal preparations. It appears to be the first of its kind on this subject.

Begins —

الحمد لله رب العالمين ، قال الامام رحمه الله ، الذي
ان الواجب ، على كل ذي ل ، ان يعرف ، الى الله الح

For other copies see *Batavæ*, iii, 255, *Berlin*, No 6416, *Carro*, vi, 46, and *Râmpûn*, No 9, p 467.

III

fol 106^b-232

كتاب الاخذة والاسرة وجميع ما ساوله الانسان

KITÂBUL AGDIYAH WAL ÂSHRIBAH WA JAMÎ U
MÂ YATANÂWALUHÛ L INSÂN

A treatise on the powers of the articles of Food and Drink
Begins —

الحمد لله رب العالمين ان الله تبارك و تعالي لما خلق نوع
الانسان الح

In the Cairo Cat (vi 46) it is noticed with the title و الاخذة
الاصح while the Leyden Catalogue (iii 260) gives its title
simply الاخذة و الاسرة and Brockelmann notices it as كتاب
الاخذة و الاسرة و ما يصل بها See also Rumîr Cat No 196
p 493

IV

fol 232-382

كتاب القرائين السرمدي على ترتيب العلل

KITÂBUL QARÂBÂDÎN

A pharmacopoeia arranged in the order of the diseases
Begins —

الحمد لله رب العالمين ان احل العلوم الي سفع بها
الانسان الح

For other copies see Brock i 491 Berlin No 6417 Gotha
No 1999 Batavia iii 205 As Soc p 80 Cairo vi 46 and Nur
Umaniya No 3461 p 196

All transcribed by Miyan Gulam Qadir in Faydabâd in an ordinary
Nasta'liq within red border lines Slightly wormed
Dated A H 1230

No. 59

foli 43, lines 17, size $7\frac{3}{4} \times 5$, $6\frac{1}{4} \times 3\frac{1}{2}$

اصول التراكم

UṢŪLU'T-TARÂKÎB.

Another copy of As-Samarqandî's treatise on the rules of medicinal preparations Begins as that noticed above For copies see above

Written in an ordinary Nasta'liq In foli 27 13 the spaces reserved for the headings are left blank Slightly wormed

Dated the twentieth year of the reign of Muhammad Shâh of Delhi, which corresponds to A H 1151 = A D 1739

Scribe احمد بن حاسم

No 60.

foli 145, lines 16, size $9\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

شرح اصول ابهرط

SHARHU-FUṢŪL-I-ABAQRÂT.

A commentary upon the Aphorisms of Hippocrates

The author of the text Hippocrates, "the Father of Medicine," is known to the whole civilized world, but his life, sketched from purely oriental sources, may not be devoid of interest Brief notices of him are to be found in almost all the biographies (Persian or Arabic) of philosophers, but Ibn Abi 'Usaybi'ah, Ibn u'l Qitî, and Abul Faraj give sufficient materials to make up a life sketch

Hippocrates was the son of Heraclides (ابراقلیدس, I A U or ایراقلس I Q), who was ninth in descent from "King Crisamis," فریسامیس الملك, the ninth of the Aesclepiadæ family, who probably lived in the ninth and eighth centuries B C See W Smith's Dictionary

of Greek and Roman Biography and Mythology : p 891 Through his mother (who is called by Ibn Abi Usaybi'ah اُمِّ فَرْكَ, the daughter of Phoenarcho) he traced his descent from Heracles اِرْمَلِس. Thus on both his sides he was of distinguished origin. He was eighteenth (or according to Soranus nineteenth) in descent from Æsculapius to whom medicine is indebted for its existence as a science divested of its superstitious appendages. Ibn Abi Usaybi'ah states that his place of residence was Cos (مَدِينَةُ قَوْس), where according to Soranus he was born in B.C. 460. See Smith's Diet. of Gr. and Rom. Biog. and Myth. ii. 483) while Ibnul Qifti states that he resided at Feroha فِرْوَا, which is old name for Aleppo حِمص, in Syria. Leaving Aleppo says Ibnul Qifti he proceeded to Damascus where he selected a locality abounding in trees for exercise teaching and study. In the gardens of Damascus there existed a place known as اَشْرَاط (Bower of Hippocrates) the situation of which was still pointed out in the time of Ibnul Qifti in the thirteenth century.

As to the exact time when he flourished the Arabian authorities differ. Some say that he flourished about one hundred years before Alexander the Great some maintain that he lived in the time of the Persian king Artaxerxes or his son Bahman but they all agree that he flourished in the ninety sixth year of Nebuchadnezzar لَصْر -1, and was a contemporary of Democritus of Abdera دِمَقْرِيْطُ مِنْ اَهْلِ اَبْدَرَا. Dr. Smith (see Diet. of Gr. and Rom. Biog. and Myth. ii. p. 433) however states that the exact day of his birth was known and celebrated in Cos with sacrifices on the 26th day of the month of Agrigianus but it is unknown to what date in any other calendar this month corresponds.

Ibn Abi Usaybi'ah says that he learnt medicine from his father and grandfather but Ibnul Qifti (p. 93) who evidently copies from Kitābul Fihrist (p. 287) makes him a disciple of Æsculapedes II while the author of Ta'rikh al-Guzdah (Lib. Copy p. 93) considers him to be a disciple of Pythagoras. Before his time there were three rival schools of medicine (1) The school of Rhodes رُودَس which he found fast decaying (2) The school of Cnidos مَنِدَس, which had almost ceased to exist and (3) The school of Co (the place of his birth) which still existed but in which also signs of decay were visible. This fact led Hippocrates to teach not only the members of his own family but also poor and deserving youths after binding them to take the celebrated oath known as The Oath of Hippocrates. حَيْدُ اَشْرَاط. According to this oath (for a complete description

of which see Ibn Abî 'Usaybî'ah, 1, 25), the pupil was bound to consider his teacher as his father, and look upon the teacher's descendants as his brethren whom he had to teach medicine, when desired, without recompense and conditions. He was further bound to use his art only to the benefit of his patients, was strictly forbidden to countenance any conspiracy against the life of his patient, and was bound never to divulge professional secrets. This oath is to this day, in what concerns the dignity of the profession, the great moral code for medical practitioners. It may be mentioned here that the Greek original of this famous oath has been inscribed on the walls of the Medical College, Calcutta. He taught Astronomy along with medicine, in the knowledge of which, according to Galen, he surpassed his contemporaries. He for the first time explained the *conditions of diseases and health, and is justly regarded as the first man who based medical science on observation, and cultivated it upon the strict principles of inductive philosophy long before the world credited Lord Bacon with the introduction of this method.* His life may be regarded as one continued effort to free medical science from superstition and empiricism. Experience, analogy and reasoning, his guiding principles, were adopted as the chief tests of the medical rules even by the ingenious Arabians, and are regarded as the chief basis of induction up to this day. Hunayn, in his "Curiosities of Medicine," *السنن الطبية*, states that his seal-ring contained the following inscription: "A patient desirous of cure, in my opinion, is more hopeful than a healthy man without any desire." Of the many sayings ascribed to him, a large number of which were collected by Ibn Abî 'Usaybî'ah, the following appears to be of some interest: (1) Had human beings been born of the same nature there would have been no disease, for there could have been nothing contrary to health to produce disease. (2) Habit when established becomes second nature. (3) All the diseases of known causes have their remedies in existence.

He died of paralysis after attaining a good old age, which is estimated by the Arabian authorities as ninety-five or ninety. Mr Clinton, however, places his death B.C. 357 at the age of 104 (see Dr Smith's Dictionary of Greek and Roman Biography and Mythology, 11, 483). He left two sons (1) Thessalus, *ثيساليس*, (2) Diacon, *دياقون*, and a daughter, *مالانا ارميا* (probably the wife of Polybus, his celebrated disciple) more accomplished in this art than her brothers. A long list of his disciples and those who commented upon his works is given by Ibn Abî 'Usaybî'ah and Ibnu'l Qiftî, both of whom seem to copy from Kitâb u'l-Fihrist (p 288). Of his many works which were translated into Arabic, the following are noted in Kitâb u'l-Fihrist, p 288 —

(1) The Book of the Oath of Hippocrates (كتاب عهد ابقراط) with Galen's commentary. It was translated by Hunayn into Syriac with some additions and Hulaysh (هـ - ل) Isā b Yahya translated it into Arabic.

(2) The Aphorisms (كتاب الاقوال) with Galen's commentary. Hunayn translated it into Arabic for Muhammad I Mu'alla.

(3) The Prognostics (كتاب تقدم العرق) with Galen's commentary. Hunayn translated the text into Arabic while Isā translated the commentary.

(4) The Acute Diseases (كتاب الامراض الحادة) with Galen's commentary. The original work is in five maqalas while the Arabic translation of Isā b Yahya consists of three maqalas.

(5) On Fractures (كتاب الكسر) with Galen's commentary. Hunayn translated it into Arabic for Muhammad I Mu'alla in four maqalas.

(6) On Epidemics (كتاب اسديما) Galen commented upon its first maqala in three maqalas, the second in three maqalas, the third in six maqalas and the sixth in eight maqalas while he left the fourth, fifth and seventh maqalas without any commentary. Isā b Yahya translated it into Arabic.

(7) On Humours (كتاب الاساط) with Galen's commentary. Isā b Yahya translated it into Arabic for Muhammad b Mu'alla.

(8) The Physicians' Establishment or Surgery (كتاب فاططرون) (أي حانوت الاطباء) with Galen's commentary. Hunayn translated it into Arabic for Muhammad b Mu'alla.

(9) On Airs, Waters and Places (كتاب الاحوية, الساه و البلدان) with Galen's commentary. Hunayn translated the text and Hulaysh b al-Hasan the commentary.

(10) On the Nature of Man (كتاب الانسان) with Galen's commentary. The text was translated into Arabic by Hunayn and the commentary by Isā b Yahya.

For further references to his life and works see Ibn Abi Usaybi'ah i pp 24-3. Ibn al-Qifti pp 90-9. Mukhtasar al-Duwal (Beirut ed) pp 90-6. Rawdat us-Safa (Nawal Khashroo's ed) i 233. Habibu's-Siyar vol i part i p 93. Tarikh-i Guzidah (Lab. Copy) p 61. Kitāb ul-Fihrist pp 287-88. W. Smith's Dictionary of Greek and Roman Biography and Mythology ii pp 482-89. Victor Duruy's History of Greece iii 182. C. Knight's English Cyclopaedia (Bio.) iii 431 and Encyclopaedia Britannica (9th ed) xi 80.

The Commentator Muwaffaqu'd-Dîn Abû Muhammad 'Abdu'l-Latîf b Yûsuf b Muhammad b 'Alî b Abî Sa'id, known as Ibn u'l-Labbâd, and chiefly familiar to Europe through his excellent history of Egypt. He was born at Bagdad in A H 557 = A D 1161. Agreeably to the prevailing code of education he learnt the Qui'ân by heart, and committed to memory the famous Arabic texts on style and grammar. After studying tradition, jurisprudence, history, and metaphysics he was attracted to natural philosophy and Alchemy after the arrival of Ibnu'l Fâtih at Bagdad. Later on in his life he was convinced of the futility of Alchemic pursuits. He commenced his literary career at Damascus, the then residence of Sultân Salâh u'd-Dîn. Soon after Salâh u'd-Dîn's treaty with the Franks (A D 1192) he returned to Syria and got an appointment at the principal mosque of Damascus. After Salâh u'd-Dîn's death he returned to Cairo, where he produced his celebrated work on Egypt. He then returned to Syria, where for a time he quietly passed his life at the court of Prince 'Alâ u'd-Dîn Dâ'ûd of Arzinjân. In A H 624 = A D 1227 he went to Aleppo, whence, after three years, he set out on a pilgrimage to Mecca, retracing his route through Bagdad to present some of his works to Caliph Mustansir, and died there in Muharram, A H 629 = A D 1231. The author of *Fuwât u'l-Wafayât* (ii, 7) says, that though he was a grammarian, traditionist, lexicographer, controversialist, physician, and philosopher, yet his vanity exceeded his knowledge.

Reference to his life and works will be found in the following works: *Tabaqât u'sh-Shafi'îyah* of Ibn Shuhbah (Lib Copy), fol 73, *Al-Iqd u'l-Mudallihab* of Ibn u'l-Mulaqqin (Lib Copy), p 241, *Hisn u'l-Muhâdnah* of Suyûtî (Lib Copy), fol 273, Ibn Abî 'Usaybî'ah, ii, 201, Brock, i, p 481, C Knight's *English Cyclopædia* (Biog, i, 9), and C Huart's *History of Arabic Literature*, p 305.

Begins —

كنا ، الفصول لايفراط سرحه الامام الفاضل ابو الفاضل
 اللطيف ، بن يوسف ، بن محمد العدادي . وهذا النظر في
 كنا ، الفصول لايفراط واسا ، سرحه الح

Before commencing the commentary, the commentator, in a long preface, accentuates the importance of writing a commentary, and criticises in strong terms the prevalent mode of teaching and the defective knowledge possessed by his contemporaries, and in conclusion he discusses the following eight subjects, which he calls الرؤس اليمانية (The Eight Heads) —

(1) On fol 5^a

في بيان عرض الكنا ،

(2) On fol 7

مستعنه ما في هذا الكتاب

(3) On fol 7^b

نسه ما في هذا الكتاب

(4) On fol 7^b

مرسه هذا الكتاب

(5) On fol 7^b

نحو ١٠ م ١١ ل ١٢

(6) On fol 8

احرا الكتاب

(7) On fol 8^b

عنوانه

(8) On fol 8^b

واضعه

The commentary begins on fol 9 as follows —

المقالة الاولى قال بشرط العمر ٢٠ و الصاعه طولله
حد الاله ٥ صدر كتابه نامور عامه نافعه معا الح

The Aphorisms is divided into seven maqalas which the commentator follows. The first maqalah broadly speaking deals with the regimen in acute diseases. The second treatise of prognosis from sleep watchfulness pain hunger fatigue emaciation repletion &c. The 22nd Fasl of this maqalah contains the great principle *contraria contrariis curantur* و مسا مائر الامراض يكون مائله. The third treats of time or seasons of the year. The fourth contains discussions on repletion excrementum alvi sweat fevers and urine. The fifth deals with local diseases waters diseases of women milk wounds &c. The sixth and seventh treat of local and general diseases.

The commentator takes up every aphorism. In the first place he gives its general import next its application and finally explains the meaning of the different phrases. In some he shows the connection of one aphorism with the other. The following quotation will sufficiently illustrate the above statement —

fol 17

قال بشرط احوال التدبير في الامراض التي في الغايه القصوى
التدبير الذي في الغايه القصوى قال حد الاله ٥ ترد بها

الامراض الجادة جداً التي في غاية العلم . قوله احوذ الدسر اي
 احوذ ما ينبغي ان يفعل بحسب ، الاصل لا يحسن ، الاضطراب فانه
 لو دبر في الامراض التي في الغاية القصوى بعداء له علط يسر
 وليس هو في الغاية القصوى من اللطافة لم يكن ذلك خطأ و
 لكن الاصل ان يسعمل الدسر الذي هو في الغاية القصوى على
 انه خطر وقوله احوذ الدسر اي اتقنه و افره الى السر فاما
 الدسر بما له علط يسر فليس افره الى السر ولكنه اصله
 حاقصة واقل خطر

"The Aphorisms" was lithographed in India in A H 1270, with an
 abridgment of Galen's commentary, تلخيص حاليه رساله , and on the
 margin were selections from the commentaries of (1) Ibn Abî Sâdiq ,
 (2) 'Abdu'l-Latif, and (3) Al-Qarshî

Written in a beautiful Indian Nasta'liq The words افراط
 introduce the text, and قال في اللطافه , the commentary The
 headings of maqâlas are written in thick red

No other copy found

Not dated Circa 18th century

No 61

fol 121, lines 17, size $6\frac{1}{4} \times 4\frac{3}{4}$, $4\frac{1}{4} \times 2\frac{1}{4}$

شرح في اول افراط

SHARHU-FUŞÛL-I-ABAQRÂT.

Another commentary upon the Aphorisms of Hippocrates, by
 علماء الدين علي ابن الحرم القرشي 'Alâ u'd-Dîn 'Alî b Al-Hazm al-
 Qarshî, known to Europe as Syriasis, Avicenna's great expositor,
 d A H 687 = A D 1288

For his life see above, and Tabaqât u'sh-Shâfi'iyah of Ibn Shubbâh
 (Lib Copy), fol 103

Begins —

قال مولانا علي بن ابي الصرم الهمداني القرشي • قد
ا من مروحنا لهذا الكتاب فان نسجه تفتله به • اغراض
الطاليس و هذه السجدة انما تنتهي فيها ما تراه لاننا بالسروح و
راننا في اا - الح

Al Qarshi while commenting upon an aphorism discusses its subject independently of the text and then shows that the aphorism is almost true. The following quotation will illustrate the above statement —

قال اشراط ادا كان ناسان حتى محرو فعرصب له ناص الحلب
بها حماء اقول ماده الصبي المحرمه في قعر السن فاما نعرض
عنها الناص اذا اا - ب مادنها الى طاهر السن و لم ذلك
انها سارون بالعرو

For other copies see Berlin No 6274 Gotha Nos 189, ~8
Wali ud din No 2509 p 143 Kaprizadah No 967 p 63 and
Ajasafiyah No 3644 p 217

Written in an elegant Arabian Naskh. It appears to be a correct
and old copy of the work the date of transcription being A H 890
The words قال اشراط introduce the text and اقول the commentary.
The first few folios are slightly wormed.

Scribo حمد الله بن مراد

No 62

fol 63 lines 21 size $9\frac{1}{2} \times 7\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The same

Another copy of the work noticed above

➤ Begins as above. In the colophon it is stated that the work was
transcribed by Hakim Muhtab Ali a pupil of Hakim Masumuzzaman
a well known physician of India.

Written in an Indian Shafi ah Amiz Nasta liq

Dated A H 1239

No. 63.

foli 305, lines 17 to 19, size 10 × 6, 6½ × 4

العمدة في صناعة الجراحة

AL-'UMDAH FÎ SANÂ'AT I'L-JARÂHAH.

A system of surgery, containing useful practical directions, by
 'Amîr al-dawla Abû al-faraj bî Mûsâ al-dînî 'Iyemû, بن اسحق المعروف ،
 Abu'l Faraj b Ya'qûb al-Masîhî, better known
 as Ibn u'l Quff, a famous Christian physician of Damascus. He was born
 at Kaik on the 13th of Dul-Qa'dah, A H 630 = A D 1232. He was a
 disciple of Ibn Abî 'Usaybî'ah, the author of the well-known history
 of the physicians entitled 'Uyûn u'l-'Anbâ' fî Tabaqâtî 'l-Atibbâ. He
 first commenced his medical practice at 'Ijlawn, حلاون, but subsequently
 returned to Damascus, where he continued to practise till the time of
 his death in A H 685 = A D 1286. See Ibn Abî 'Usaybî'ah, ii, 273,
 and Brock, i, 493.

Begins —

قال القدر الى الله تعالى الحكم ابى الفرج بن يعقوب ، بن
 اسحق المعروف ، بن اسحق ، المسماة ، المسماة ، المسماة ،
 الحمد لله الذي خلق الخلق بعدته و سهل الطريق الى الحق
 بحكمته الخ

Hâjî Khalifah (iv, 257) gives عمدة الجراحة as the title of the
 work, but again (iv, 263) he treats the same work with the title
 صاغة الصراح, and states (evidently copying from Ibn Abî
 'Usaybî'ah) that the work contains everything necessary to the practice
 of surgery.

The work consists of twenty maqâlas (sections), for a complete
 description of which see Ahlwardt Berlin Cat, No 6255.

Copies Gotha, No 1990, Cairo, vi, 24, As Soc, p 84, and Brit
 Mus, pp 223, 632, 595.

Written in a clear Arahian Naskh fol 2-7 are wanting fol 8 begins الى الطائعي ثم الطحال لانه قرب من اللحمه fol 8-128 are supplied in a later hand Last few folios are wanting Wormed throughout but mended

Not dated Circa 16th century

No 64

fol 426 lines 22 size 10½ × 6½ 8½ × 4½

دروغ الارواح من علل الاله اح

TARWÎH U'L-ARWÂH

A large work of uncertain authorship on diseases and their cures There has been a great confusion as to the authorship of this work Haji Khalifa (n 285) mentions a Tarwih ul Arwih fi t Tibb which he ascribes to Hakim ud Din Mahmud Tabrizi In the Râmpur Cat (No 88 p 471) this work is ascribed to one Hakim Lutfullah h Sa d ud Din al Faruqi (d A H 931 = A D 1524) while in the Khadevial Library Catalogue (vi 10) Khwajah Latfullah al Misri is the supposed author In Asrar ul Ilaj (see below) probably a work of Hakim Ali Sharif of Lucknow frequent quotations have been made from At Tarwih which is always referred to as a work of Al Khujandi the celebrated author of Tanqih ul Maknûn

In the preface the author tells us that when he completed the composition of his commentary upon Talwihu Tanqih ul Maknûn he collected this work for his own use From Haji Khalifa (n 451) we gather that Al Khujandi abridged Al Maknûn a work of unknown author ship (but most probably that of Ibn Jamî Isra'ili) with the title Tanqihu Muglaq il Maknûn which he abridged a second time with the title At Tarwih ila Asrar it Tanqih It appears that after his com mentary upon the last mentioned work the author composed the present work —

فلما فرغت [عن] نسخ سرح تلوح * ح البكون من
 صاحب القانون فقد - ا ي اوراما محتواه على تعريب
 الامراض الم

No. 66.

fol 296, lines not fixed, size $11\frac{1}{2} \times 7\frac{3}{4}$, of the central portion varying.

ك. ا. ب. ، تلويح الطب.

TALWÎH U'T-TİBB.

A system of medicine drawn up in tables by **محر الدين الحصدي**, Fakih u'd-Din al-Khujandî, a celebrated author of the 8th century A H

Al-Khujandî abridged Al-Maknûn (abridged from Avicenna's canon) with the title Tanqîhu-Muglaq i'l-Maknûn. He again abridged this At-Tanqîh with the title At-Talwih, and made additions of great importance to the original matters supplied by Avicenna (see H Kh, II, 451). That the present work is identical with that noticed by Hâjî Khalîfa appears from the fact that the following passage from At-Talwih of Khujandî, quoted by Hakîm Mahdî in his Hiljat u'l-Wâsifîn (*vide infra*), fol 250^a

قال الحصدي في اللوح مس. السبل امانلة حارة محرفة
تسرل من الراس الى الربة و اما تعرج دا. و انعجارة و من
امسائه سوء مزاج سمع البدن و حدة الدم الذي يعدو الربة
ينفج له فوهاء ، عرونها و من امسائه ايضا السدمة و السررة
يس. الصدر سمع بها عروق او عروق ويكون مسبا للسبل

exactly corresponds with that on the causes of consumption occurring in this work on fol 171^b. Another passage from At-Talwih, on fatal symptoms, is quoted in Asrâi u'l 'Ilâj (*vide infra*), fol 45-52, which exactly corresponds to fol 55-60 of the present copy, leaving scarcely any doubt on the identity of the work

The exact date of Al-Khujandî's death is not known, but that he was alive in A H 703 = A D 1303 appears from the following passage on fol 222 —

سمع. ، هذا العلاج من محد الدين الرازي في يوم رمضان سنة
ثلثاء ، و مسمائة

Haji Khalifah (n 510) notices one Majd ud Din (d AH 750) the author of *مرايا الركبه في فروع السامعه*. This may be the Majd ud Din noticed in the above passage.

Begins —

اما بعد حمد الله سبحانه و تعالى فاعلم ان نبي علم
 الـ و مدار امره على معرفه حالى بدن الانسان من الصبه
 و البرص و هذه الاصول و احكامها و نسيها و مهلب
 الطريق الى معرفتها و نسيها احسن نرا تاوضح بيان
 و جعلها كتابا محدودا و ر الصم و الم القدر كسر الـ
 عرب النظم كسر النعم و لا على ع الاصول و الاغراض
 و المعاني و اة ا كتاب بلوغ الـ الح

The work is divided into three books. The first (in 9 Maqalas) treats of the general rules of the medical art the second treats of anatomy (fol 64^b) and the third (fol 124^b) deals with the causes symptoms and treatments of the general and local diseases.

The first book without the least doubt contains matters not usually found in other works. For details of subjects the author generally refers to *Ad Dakhirah ul Khwarizm Shahiyah* of Zayn ud Din Isma'il b Husayn al Jurjani d AH 531 = AD 1135 (See India Office Pers Cat 1 1246).

Written in had Nasta'liq. Red lines mark the boundaries of columns. fol 121-124 are left blank save a few prescriptions which are copied from some Persian work. fol 35 and 39 are transposed. Worm eaten throughout but mended. Transcribed in Lucknow.

Dated 19th Rabi' al II 1213

No 67

fol 395 lines 21 size $8\frac{3}{4} \times 5\frac{7}{8} \times 3\frac{1}{2}$

الحاوي في علم التداوي

AL-HÂWÎ

A treatise on medicine by *الحمد الدين محمود ابن صابر الدين* Ayyub ud Din Mahmud b Sa'ib ud Din Ilbas Shirazi, the famous Sarrafi.

a learned physician. He was a doctor of Muhammadan law, *فقيه*, and was familiar with the many branches of literature then prevalent, but being a medical practitioner of considerable reputation he was better known as a physician than as a theologian. He was a man of benevolent disposition, and not only prescribed for the suffering poor but sent men to buy them the necessary drugs, the price of which he paid from his own purse. The author of *Shaddu'l Izâi* asserts that he was a Sûfi, and supports his assertion by quoting the following two verses of Ibn Ilyâs

تردد انقاص المص ، دلائل
علي كنه ما احاطه من الم الم
اذا حطرا ، القل ، حامر قلله
تمس في طل منصدع القل ،

He left many valuable works, the most important of which are the following —

- | | | |
|---------------------------|-------------------------|---|
| (1) شرح الفصول لافراط | كنا ، اسرار الكاح (6) | |
| (2) شرح الرصدية | | and the most important is
the present work |
| (3) كنا ، المسريح | (7) كنا ، الطاري في الم | |
| (4) كنا ، الاعداء والاسره | | |
| (5) رسالة اللجه | | |

He died in A H 720 = A D 1320, and was buried in Maqbara-i-Bâg-i-Naw in Shîrâz (See *Shaddu'l-Izâi fi Hattul-Awzâi* of Mu'in u'd-Dîn Abu'l Qâsim Junayd Shîrâzî, fol 60 of the MS copy of the Asiatic Society)

Begins —

الحمد لله الواحد الباحد السّوّح خالق الحى و الايسين
الملائكة و الروح قال . . نعم الملة و الاتدين ابنى المولى
المرحوم السعيد صائى الدين الباسى ، طاري . اما بعد فلا يه
سى ران

Compare with Brit Mus Suppl, No 808, where ^{the} Dr Riou quotes the beginning, the words of which slightly differ from those of the present copy, and briefly summarizing the preface gives the contents, but states "Nothing is known of the author's life or of his precise

the second those of medicaments, and the third of the generalities of medicine For a complete description of contents, see Ahlwardt, Berlin Cat, No 6236 The arrangement of this work appears to be peculiar with the author

Copies Cairo, vi, 36, Râmpûr, No 7, p 467, and II Kh, iii, 77, where it is noticed with the title *Haqâ'iq u'l Asîâi fi't Tibb*

Written in a clear Nasta'liq

Dated A H 1264.

Scribe *عالم حسن*

II

fol 36-40

An anonymous pamphlet in Persian, without a title, on the preservation of health by attending to the six necessities of life, *مسد ضروريه*.

Begins —

کلماتي هـ د که حکما در نا ، صحت فرموده اند بدانکه فائده
زیستن مرده ، بر دو امر است یکی امر معاش و دیگری امر
معاد . . . و اصول این هر دو عرص مودود ، است ، بصحت ، بدن
و صحت ، بدن حاصل نمیشود الا برحایت اعتدال در مسد
ضروریة الح

Written in the same clear hand as above

Dated A, H 1247

No 69. .

fol 673, lines 21, size $10\frac{3}{4} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$

رفاء الله قام ودواء الالام

SHIFÂ 'U'L-ASQÂM.

سرانی علی ابن الحطاب ، A complete system of medicine, by Khudî b 'Alî b Al-Khattâb, better known as Hâjî Pâshâ of Aydin Îlî He left his native place for Cairo, where he received his early education from Shaykh Kamâl u'd-Dîn

He further prosecuted his philosophical studies under Mubarak Shah al Maṭṭiqī who highly appreciated his pupils quick intelligence. It was his own illness which led him to the study of medicine in which he attained such skill that he became director of the Cairo Hospital. He died after A H 816 = A D 1413 and is included by the author of Shaqā'iq u n Nuṣanijah among the most learned men who flourished in the time of Sultan Bayazid Khan (Bayazet) I (A H 792-805 = A D 1389-1402). Besides Shifa ul Asqam and Tashīl (an abridgment from Shifa) he left other works of importance such as a gloss on Rāzī's commentary upon Al Matalī and a commentary upon At Tawālī both of which are spoken of in high terms by Sayyid Sharif the famous and learned commentator of Sharh ul Matalī. See Shaqā'iq (Cairo edition on the margin of Wafayāt ul A'yan) p 57. Hājī Khalifa iv 51 and Brock ii 233.

Begins —

الصد لله الذي خلق الانسان في احسن الصور و خلقه حواس
الانسا من السع و الضرر اما بعد فقول القبر المدب
الارباب حصرن علي ما الح

The author after dwelling at some length upon the importance of the subject and the knowledge he gained by serving in different hospitals especially the Almansuri of Cairo claims that he has revealed facts in connection with medicine which he says his predecessors locked up in their bosoms and made many additions of what he acquired from his master Shaykh Jamal ud Din better known as Ibn us Sulki.

اد لم يك احد عيري من حكمنا الارمان عن وجهها
الساع الى الآن و لم يدونها محص صلي من الاطبا في كتاب
بل كموا سرها فاطنه نص كتاب ورسته بالقوائد الي امسعيها
من مجالس مسعي و امسادي ا الفاصل و الاساد الكامل
مسح جمال الدين المعروف تان السولكي

He dedicates the work to Isā b Muhammad Amir of Aydın and divides it into the following four Maqālas —

(1) On the generalities of medicine in two Tālims on fol 2^b

في كتاب عربي

(2) On aliments, drinks, and simple and compound medicaments, in two Jumlas, on fol 133^a.

في الاخذيه و الاسره و الادويه المفردة و المركبة

(3) On diseases of the special organs, systematically from head to foot, then symptoms and treatment, on fol 113^a

في الامراض المنصبة بعصو و من الراس الى القدم و علاماتها و معالجاتها

(4) On general diseases, their causes, symptoms and treatment, on fol 601^b

في الامراض العامة التي لا تختص بعصو دون عصو و اسبابها و علاماتها و علاجاتها

The work is in one volume, but the scribe has separated it into two, bound in one Vol 1 (foll 1-412) Theoretical portion. Vol 11 (foll 413-673) Practical portion.

For copies see Berlin, No 6356, Brock, 11, 233, Gotha, No 1938, Batavæ, 11, 264, Cairo, vi, 21, where it is stated that the work was composed in A H 816 = A D 1413, Nûn 'Uṣmâniyah, No 2513, p 201, Knrîlîzâdah, No 974, p 63, Wali u'd-dîn, No 2517, p 143, 'Ayasûhiyah, No 3667-9, p 219, and Rûmpûn, No 160, p 488

* Written in fan Nasta'liq, within coloured borders foll. 1, 2, 528 and 673 are supplied in a later hand.

Not dated Circa 18th century

No. 70.

foll. 352, lmos 25, size 12 $\frac{3}{4}$ × 7 $\frac{1}{2}$, 9 $\frac{1}{4}$ × 5.

I.

foll 1-333^b.

شرح الاسماء و العلامات

SHARH U'L-ASBÂB.

A commentary upon Najîb u'd-Dîn Abû Hâmîd Muhammad b 'Alî as Samaiqandî's fan ous and most popular work entitled Al-Asbâbu wa'l

Alamat (The causes symptoms and treatment of diseases) by Nafis b Iwad al Kirmani نسس بن حوص الكرمانى

As Samargandi the author of the text was a famous physician and a contemporary of I'akhru'd Din ar Razi (d A H 606 = A D 1209) He produced many valuable works and was killed in the general massacre at Herat by the Tartars in A H 619 = A D 1222 See Ibn Abi U aybi ah ii 31 Brock i 490 and Iktifa ul Qunu p 223

The commentator An Nafis b Iwad al Kirmani was a writer of the time of Ulugh Beg Mirza the grandson of Amir Timur He completed this work in A H 827 = A D 1423 He was of Persian extraction and died after A H 850 = A D 1446 See Hahih us Sivar iii 3 p 159 Brock ii 213 and H kh i 269

Begins —

الصد لله رب العالمس و الصلوه و السلم الانسان الاكمل
على من دأوى الارواح الحى الصنقه الح

In the preface after describing the occasion of the present composition and establishing the importance of his selection of this text the author dedicates this work to Ulugh Beg Mirza in the following terms —

و لما ورد الامر المطاع باحصاري من كرمان هو اول ارض مس
جلدي تراها الى خدمه السلطان بن السلطان بن الامان طل الله
على كاهه الانسان مالك رفات اعظم السلاطين سرقا و عربا نامر
العدل في انظار الارضس تعدا و عربا الدود بالعبادات الرصانه
الاراء و بالالطاف الربانه اميرداد معب الحق و الدنيا
و الدين العسك كوركالي صالح العالم اهدت الى حصره
بهده ثمثي نقا الدهور

Copies India Office Nos 187-9 As Soc p 84 Cano vi 21
Ajasufiyah No 3610-1 p 217 Nur Usmaniyah No 3036 p 203
W li u d din No 2005 p 143 Kuprihzadah Nos 964-6 p 63 and
Rampui Nos 113-15 p 482

For different prints and lithographs see Cat of Ar Books in the
Brit Mus ii 168 and Iktifa p 227

Written in an elegant thick Indian Naskh within gold borders
with an artistically decorated but slightly faded frontispiece The MS
contains copious marginal notes and corrections Repeatedly litho
graphed in India

II.

fol 333^b-341^a

رسالة في علاج من سقى السموم او نهسه
الهوام و غيرها

A pamphlet on poisons and antidotes

There is no evidence, except the following marginal note, that this pamphlet is a work of As-Samaqandi, the author of *Al-Asbâbu wa'l-'Alâmât*

رساله در علاج مني سموم از مرسته ، اسما ، و العلاما ،

Begins

في علاج من سقى السموم او نهسه الهوام و غيرها من حاء ،
ان يسعى منها فح ، ان يتنور عن الاعدية و الاسرة العالة
الطعوم الح

and ends thus —

في هتس الاربعة و الاربعس هو الصوان المعروف ، علاه
ان يدن هذا الصوان . و ربما كفى منه استعمال البلح و الحل
على موضع العمة الح

Written in the same hand as above

III

fol 343-52

القانوناچه

AL-QÂNÛNJAH.

A compendium of medicine, by Sharaf u'd-Din Muhammad b 'Umar al-Jagmîni, d A H 745 = A D 1344 See Brock, II, 213, also see above

Begins —

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و
اله آله و بعد فهذا المختصر مستعمل على رتبة ما يت
استعماله الح

than the rest of the work. A marginal note giving A H 827 as the date of composition of the work reads thus

راي ، في آخر كتاب ، حسن مرفوعا بخط اللميد قد فرغ الاساد
من تصحيح الكتاب ، و تسببه يعون الله تعالى و حسن توفيه
بلده كرمان حرمها الله تعالى من لوائى الرمان فى اواخر شهر
م بالصر و الحارسة ٨٢٧

Slightly wormed and water-stained towards the end
Not dated. Cnca 17th century.

No. 73

fol 161, lines 22, size $11\frac{3}{4} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 4$

حاشية شرح اساد ، الهمى بكشف ، الاركان

KASHFU'L-ISHKÂLÂT.

A gloss on An-Nafis' commentary upon the Asbâbu-wa'l-'Alâmât, by Muhammad Hâshim b Hakîm Muhammad Ahsan b Mu'hammad Afîdal, who seems to be an Indian author of the 12th century, A H

Begins —

الحمد لله الذي هدانا لهذا السراط المستقيم و هو نعم هادنا .
بعينه العليم . . . اما بعد . قول سيد الرضا . . . محمد هاشم
بن حكيم محمد احسن بن محمد اصيل . . . هذه رسالة مختصرة
وقتها في ريعان السنين . من تحصيل الكتاب ، المسمى شرح
الاسماء ، والعلاصا ، الح

After a short prefatory note on the importance of the subject, as is usual with eastern writers, the author states the title of the work in the following terms —

و ، ا ن ك ، الامكالات لانها ك ، ناضه من المسكيات
و من العجات ان ك ، حد ال ، ناريخ انعام تلك و لرسال
عن ماض السه الهجره ال - هجره

From the above passage it is evident that the title الامكالات ، ا ن ك is a chronogram which when solved gives the date of composition of the work as A H 1184 = A D 1770 From the beginning quoted above it appears that the author composed the work in the prime of his youth Thus it inevitably follows that in A H 1184 the author was in his youth

The gloss extends from the beginning of An Nafis commentary to the end of the chapter on Fevers—

و ي ك ، نص البعاني ال ناضه حد من اول هذا الكتاب الى
آخر باب الجواب

The introducing word of the gloss is حوله while that of the cominentary the words مال ال - هجره

Written in an ordinary Indian Nasta liq

Not dated Circa 18th century

No 74

foli 360 lines 23 to 26 size $12\frac{1}{2} \times 8\frac{3}{4}$ $9\frac{1}{4} \times 6$

حاسة شرح اسباب ال هي نوائده السريفة

FAWÂ'ID-U'SH-SHARÎFÎYAH

Another gloss on An Nafis commentary upon the Asbabu wal Al-hat by محمد صريف ابن حادى الملك محمد اكل خان ابن محمد صريف ابن حادى Muhammad Sharif b Hadîq ul Mulk Muhammad Akmal Khan a famous Indian physician of the time of Shah Âlam and Albir II (A H 1173-1253 = A D 1759-1837) who became the head of a school of medicine the followers of which are known among the Indians as Sharif Khanis as opposed to Alawî Khanis the followers of the school founded by Alawî Khan (d 1160 A H) the celebrated court

physician of Muhammad Shâh of Delhi. The chief point of difference between the two schools is that the former make free use of mineral oxides (كسسه حار), which are prohibited in the code of the latter. He produced many works (Arabic and Persian) on medicine, the chief of which are the following

(1) The present work

حاشية شرح اصاب

(2) (See above)

حاشية نصفي

(3) A Pharmacopia in Persian.

عجالة نافع

(4) On Therapeutics, in Persian

علاج الامراض

He died in A. H. 1231 = A. D. 1815

Begins —

الحمد لله الذي خلق الانسان و انعمه انواع النعم من حرط الانسان
و اوجد الامرأة العبر المشابهة في اربعة من الاركان . . . و بعد
يقول . . . الحمد لله . . . محمد شريف ، ابن حادق الملك حكم
محمد اكمل خان ابن حكم محمد واصل - ان صفر الله له و
لهما الح

The prefatory note contains the author's statement that he collected materials for this gloss in his youth, but long neglected to arrange them in the form of a book. The taunts of his friends, however, finally induced him to complete this work. He completed the gloss and added notes on anatomy and commentaries upon those portions of the text which were left without comment by the learned commentator.

The gloss proper begins on fol. 2^a thus

قوله لظا . الصبغة اه و اعلم ان تهدي ، الطاهر الح

The work is concluded by a Khâtimah, in which the occasion of the compilation of this work is described at some length.

A copy of this work exists in the Râmpûr Library (Cat, No 58, p 473)

Written in minute Nasta'liq. Slightly wormed, but mended.

Not dated. Circa 19th century

No 75

fol 163 lines 17 size 9¹ × 6 7¹/₂ × 3¹/₂

التحفة الذهبية في شرح ارجوز السبع الرس

AL-JAWHAR-U'N-NAFÎS

A commentary upon the celebrated Urjuzah of Avicenna by موسى بن ابراهيم بن موسى البغدادي Mûsa b Ibrahim b Mûsâ I Pâdîdî who died in A H 867 = A D 1463 See Curo Cat vi 32 and Rampûr Lah Cat. No 57 p 473

The Urjûzah is in ryz metres and though brief contains according to Avonzoar (quoted by the commentator on fol 2^b) everything with regard to the theory of medicine—

ان مروان ابن رهر قال انها مصحح كتاب الاله و اله
افصل من كسره

This Urjûzah has been commented upon by many writers the most important of which is the commentary of Averrohes The scribe mistakes this commentary for that of Ibn Rushd (Averrohes) as the colophon reads thus —

تمام سد كتاب سرح ارجوزه سرح الرس من الرس
رصد

But internal evidence proves that this commentary is not the work of Averrohes —

1 The author concludes this work by adding two Fasl in the first of which he treats of the weights and measures used in medicine and in the second he gives short biographical notices of the authors whom he has quoted as authorities in this work—

الصل الثاني في تراجم الاطبا الذين ثلث عنهم في هذا
الشرح لمعرفة مراتبهم وموتى ثولهم

In this second Fasl on fol 16^o Averroes is mentioned as one of the authorities quoted

2 Ibn Hazm al-Qaishî is mentioned among the authorities Al-Qaishî died in A H 687 = A D 1288, and is a much later writer than Ibn Rushd, who died in A H 595 = A D 1198

Begins —

الحمد لله المسمى بدقائق حكمة البالغة خلق كلشي الماهر
في صعبه بدائع من رحاته وحول من الماء كلشي في آله

The preface contains a discussion on the importance of the subject, as is usual, and a statement of how he proposes to treat the subject—

مسرورها مسرورها شرح له صدور الطلاب ، و انور ، معانيها
العامرة في صور الانساح بعد الانساح ، فانصح القفل من انوارها
ومهل طريق ماحدة لطلابها

The commentary proper, which begins on fol. 5^b, is prefaced by three Fasl

(1) On the importance of medicine, on fol 2^b

في سرور ، اله .

(2) On the origin of the science of medicine, on fol 3^b

في اول مبدأ علم الط .

(3) A short life of Avicenna, on fol 4^b

في برهة من الرئيس

The commentary begins thus

اله . هه صحة ثمر مرض من مسه ، في بدن مسه عرض
اله . في لغة العرب ، اله

Written in clear Nasta'liq, the text throughout being in red The MS contains numerous marginal corrections The space after the colophon contains a copy of the prescription of a collyrium (مروم) Woimed throughout, but mended

Dated A H. 1283

No 76

foli 96 lines 17 size 9 x 5½ 6½ x 3½

رجوع الشيخ الى صباه في تودة الباء

RUJÛ'U'SH-SHAYKH-I-ILÂ-SABÂH

The title of the work means The return of an old man to his youth. The work deals with the means to be adopted to regain and improve the procreative power.

The author **شمس الدين احمد بن امان بن كمال ناما** **Shamsud Dîn Ahmad b Sulayman b Khamâl Kh̲i** was the grandson of a wealthy Turkish noble. He passed his childhood in great luxury. One day he saw a man in wretched clothes and of repulsive feature occupying a seat superior to Ahmad Beg the first noble of the court of Sultan Salfîn. Our author was greatly surprised at this singular spectacle and made enquiries as to who the man was. He found out that the man was Mawla Lutfî the teacher of the Iulba Madrasah. Thus finding that learning was more honoured than wealth he commenced his studies under the said Mawla Lutfî and subsequently prosecuting his studies under Mawla Qasṭallamî Mawla **Kh̲aṭīb Zīdāh** and Mawla Ma'rûf Zādāh he at last became professor of the Madrasah of Sultan Bayazid **Kh̲ân**. After serving in the capacity of the Qadi of Adrianople and that of the Askar ul Mansûr he died at Constantinople in A H 940 = A D 1533 while still holding the position of the Mufti of that place. See **Shahiqun Numânîyah** (Cairo edition printed on the margin of **Ibn al-Halikhân**) : p 492 Brock n 149-53 and Boile's Dictionary of Oriental Biography p 169.

Begins —

الحمد لله الذي ملق الامسا بقدرة
الكتاب اني لما رات السهوات كلها منوطه باسماء الباء الح

In the Cairo Catalogue it is mentioned that in the work entitled **Ash Shifa fi t Libb** this work is ascribed to Ahmad b Yûsuf at Tîfa **Kh̲i** the celebrated author of the work on precious stones entitled **Azhar ul Afkar** who died in A H 651 = A D 1253. This statement gains support

when we see that Muhammad Saïd Isfahâni, who translated this work into Persian with the same title, also ascribes the authorship of the original to the said Ahmad-at-Tifâshî (See Rieu, Pers Cat of the Brit Mus, II, p 471) IIâjî Khalifa (III, 319), however, expressly states that the work was composed by Ibn Kamâl Pâshâ at the instance of Sultân Salim Khan

The preface contains an enumeration of works of the same nature which the author consulted in the course of the compilation of this work

It is divided into two parts Part I (foll 1-56^a) consists of thirty chapters and treatises of what concerns the genital organ of men Part II (foll 56^a-96) also consists of thirty chapters, and is devoted to what concerns women

foll 1-78^b are written in clear Naskh, with the headings in red foll 79^a-96 are supplied in a later hand in Nast'liq, with the spaces for the headings left blank There are other blank spaces, which are probably due to the fact that the scribe could not make out the words of the original copy from which he made the present transcription fol 85^b is left blank foll 85-87^a are again in Naskh, but in a later hand fol 92^a contains passages connected with astrology and having no connection with the work The last few folios are wanting The MS ends abruptly on fol 96^b thus —

واعلم اني ساعدت و قمت بها بلده عجة ما دى ، في
 رماني الدمهها و لم ترل في صحنني الى ان نوب و لم اص
 بعدها امرأه

Other copies Gotha, No 2055, Camo, VI, 16, Berlin, No 6388, where the contents are fully described, Brock, vols I, 495, and II, 449, Ayâsûfiyah, No 3622, p 216, Wali u'd-dîn, No 2499 and 2500, p 143, Kûpîlîzâdah, No 189, p 157, and Râmpû, Nos 84 and 85, p 476

Printed in Camo in A H 1298, also lithographed in Bombay.

Not dated Circa 18th century

No 77

foli 366 lines 21 size $8\frac{1}{2} \times 5\frac{3}{4}$ $5\frac{3}{4} \times 3\frac{3}{4}$

تذكره اولى الالباب و الجامع للعجب العجاب

TADKIRATU-'ULI'L-ALBÂB

VOL I

An onoyclopedia of medicine by داود ابن عبر الانطاكي Dauid b Umar al Antaki the last of the great Arabian physicians. He was born in Antioch. At seven years of age on account of some nervous disorder he was unable to stand upright or walk properly. While he was in this condition he committed to memory the Qur'an and the introductory texts of Arabic grammar. At this period a Persian scholar of the name of Muhammad Sharif arrived at Antioch and people flocked round him to hear his lectures on metaphysics. Dauid also went to see him and by him was cured of his malady. Having recovered his health he began a course of studies in logic mathematics and other sciences under the man to whom he owed his recovery. Finally he intended to learn Persian but his learned master advised him rather to learn Greek which Dauid tells us he completely mastered. After his father's death he proceeded to Cairo where he remained for a long time. The author of *Khulasat ul Asar* (ii 140) says that he was the head of the physicians of his time master of physical and metaphysical sciences and a wonder of his age. He excelled his contemporaries in sound judgment and rational investigations and discredited what was unsound and superstitious. He died of diarrhoea in Mecca in A.H. 1008 = A.D. 1599 after staying there for more than a year.

References to his life will be found in the following *Khulasat ul Asar* ii pp 140-9 *Iqdul Jawahir i wa d Durar* (Lib Copy) foli 35-40 *Iktifa ul Qann* p 228 *Haj Khalifa* ii 260 Brock ii 364 Compare with the Brit Mus Suppl Cat Nos 809 10

Begins —

سبحانك مددع مواد الكتاب بلا مال سوى الح

The preface contains the author's statement that after writing a commentary upon the Qanun (الشرح الذي وضعه على نظم القانون) in which he treated the subject exhaustively he had no intention of

writing further on this subject, but a peculiar idea came into his head, viz, of arranging everything in connection with medicine in alphabetical order. Thus he composed this work, which, he says, will be accessible both to men of high intelligence and also to men of ordinary attainments.

It was the author's intention to divide the work into a Muqaddimah, four Bâbs and a Khâtimah, but he only lived to complete the Muqaddimah and the first three Bâbs.

In the Muqaddimah (fol 3) the sciences in general are enumerated and their relation to medicine is traced. The first Bâb (fol 9^a) deals with the generalities of medicine to serve as an introduction. Under this Bâb the following subjects are discussed —

(1) The four primary elements

(2) Temperaments

(3) The four cardinal humours

(4) The organs of the human body (الاعضاء)

(5) The gases (ارواح) which are the medium of the transmission of energies

(6) The actions of these energies (الامعال)

(7) The conditions of health, disease, and the middle state between the two

(8) The physiological action of things taken internally.

The second Bâb (fol 31) On canons common to simple and compound medicaments. This Bâb consists of two Fasls. In the first Fasl, before proceeding to the subject he briefly states the extent of the Materia Medica of his predecessors.

(1) Dioscorides, according to him, is the earliest writer on Materia Medica, but he mentioned only a small number, omitting some of the most important drugs, such as Cumin, Scammonium (مسكونا), etc.

(2) Rufus (Ephesius, flourished about A.H. 98–117, see W. Smith's Diet of Gr. and Rom. Myth and Biog., iii, 669) is the next writer on this subject, but he did not make any addition.

(3) Paulus mentioned only the medicaments used in ophthalmies, but he also omitted to mention such important drugs as Pearl and Antimony (امد).

(4) Andriomachus, the younger, only treated of the component drugs of the celebrated Theriaca (ترىاق الكبر).

(5) Râsu'l-Bagl, surnamed Jâlinûs, made additions, but neglected the general properties and dwelt only upon their specific properties.

The subject was then taken up by the Christians. The first man of this epoch who wrote on this subject and translated into the Syrian dialect, was دويدرس السالبي, Duwaydas al-Bâbulî, Ishâq b. Hunayn

was the next man. He translated the Greek and Syrian works into Arabic and introduced the names of certain drugs which when administered with the poisons exerted a palliative influence upon their deadly effects (مصلحات). His son Hunayn differentiated between aliments and medicaments. Now Muhammadans took the lead. The first man of this epoch was Muhammad b. Zakariya Razi. Then came great Avicenna who devoted the second book of his canon to this subject. Avicenna according to Antaki is the first man who treated each drug under seven headings. Of the many works composed on the subject the Minhâj ul Bayan of Ibn Jazlah he says is the best of its kind. The last author who wrote before Antaki on this subject was Muhammad b. Ali as Sâri but not a single work is free from defects. Such is the sketch drawn by Antaki. He then enumerates the ten headings under which each drug should be treated and concludes this Part by explaining the general terms used for drugs. The second Part treats of the rules for compounding medicine.

The third Bah treats of simple and compound medicaments in alphabetical order. Every compound medicament is prefaced by the rules of its preparation and its general uses. While treating of the Electuaries (معاجين) he gives prescriptions of four electuaries one for each cardinal humour. The first of these electuaries according to him will serve for all diseases caused by the qualitative or quantitative changes of blood the second for those caused by the similar changes of the yellow bile the third for those similarly connected with phlegm and the fourth for those caused by the like changes of the black bile. Thus he follows the humoral theory to its limits and gives it as it were the finishing touch.

The fourth Bah which the author only lived to compose up to the letter L, treats of diseases in alphabetical order and is also prefaced by rules of general import. I translate one to illustrate his mode of reasoning. He says That which is variable and the causes producing variation being neither fixed nor secure (مأمون), then the preservation of its natural arrangement or form is either difficult or impossible. This necessitates the finding out of laws for the preservation of the natural arrangement or its restoration when changed. It is for this reason the science of medicine is divided into two parts. The first theoretical and general and the second practical. Antaki's method of handling the subject was approved of and adopted by later Indian physicians such as Alawi Khan and Sharif Khan.

This volume contains the Muqaddimah and the first three Babs.

In A.H. 1294 this work with its continuation due to Antaki's disciples was printed in Cairo in three volumes. The margin of this edition contained the Kitâb un Nuzhah of the same author. It was

reprinted with its continuation in Cairo, in A H. 1302, in two volumes, and again in A H 1309, in four volumes See Iktifa, p 228

Copies Brit Mus, pp 459^a, 633^b and 744^b, Brit. Mus Suppl, Nos 809-10, Bodleian, p 133, India Office, No 798, Batavia III, 270, Cairo, VI, 8, Walî u'd-din, Nos 2479-80, p 140, Nûi 'Usmâniyah, Nos 3473-8, p 197, Kuprîlizâdah, No 183, p 151, Râmpûi, Nos 33-4, p 470, and Ellis' Cat of Brit Mus, I, 471-2

The following folios are lately supplied 180, 187, 193 1, 198, 207-8, 217, 240, 250, 273, 275, 283, 289, 290, 304, 308, 310, 323 and 340

Written in a clear Arabian Naskh, with occasional marginal corrections.

Not dated C1ca 17th century.

No. 78.

fol 158, lines and size as above.

The same

VOL II

The second volume of the work described above

Begins —

البا، الرابع . . . في تفصيل الامراض العرئية . . . فان كان
طلابه اصله الح

This volume contains the fourth Bâb up to the letter ط, coming down to which the author died, leaving the work unfinished Compare with Hâjî Khalifa (II, 260), where it is stated that, according to some of his works, it appears that he completed this work, but somehow or other the last portion was destroyed. There are lacuna in fol 15^b and 29^b The following folios are newly supplied 13, 14, 24, 50, 95, 103-6, and 138-56

Written in the same hand as above

No 79

fol 206 lines 23-26 size $9\frac{1}{2} \times 6\frac{1}{2}$ $1\frac{1}{2} \times 5$

I

fol 1-212

دبل كتاب المذكره

The continuation of Al Antakhs Tadkirah due to some of his disciples

The preface of the compiler begins —

الصد لله رب العالمين هذا آخر ما وقع حسن الباطين
عليه وامسهر بقصها بالصريح والالح

The work begins —

بسم الله الرحمن الرحيم وانه نصدقك اللهم حمد العارفين
الح



The Tadkirah ends at the letter ط, while the continuation commences from the letter ي which is prefixed by a discussion on charms or prayers to enthrall the planets الكواكب and is brought down to the letter غ, the last of the Abyad letters. The work is concluded by a *khataimah* in which charms from the traditions of the prophet and the sayings of saints are collected

Contents —

On fol 4	حرف اليا	On fol 51 ^b	حرف السين
On fol 5	حرف الكاف	On fol 72	حرف العين
On fol 12	حرف اللام	On fol 132	حرف القاف
On fol 14	حرف الميم	On fol 143 ^b	حرف الصاد
On fol 43	حرف النون	On fol 148 ^b	حرف القاف

On fol 151^b

حرف ، الراء

On fol 175^a.

حرف ، السين

On fol 181^b

حرف ، الباء

On fol. 183^b

حرف ، الباء

On fol 184^b

حرف ، الحاء

On fol 185^b

حرف ، الدال

On fol 186^b.

حرف ، الصاد

On fol 186^b

حرف ، الطاء

On fol 186^b

حرف ، العين

On fol 187^b.

حرف ، حاء

fol 7-8 spaces reserved for headings are left blank fol 209^b
lacuna without break of the content

Written in learned Arabian Naskh, with headings always in red

Dated A H 1247

Scribe صالح بن محمد بن حنبل

II

fol 212^b-218^a

كتاب في لطائف الطب

A treatise on the exposition of the following three sayings of the prophet

(1) The stomach is the house of diseases (المعدة بيت الداء)

(2) Abstemiousness is the head of cures (الجمّة راس الدواء)

(3) Cold is the chief source of diseases (أصل كل داء البرودة)

Author Abû 'Abdullâh Muhammad b Yûsuf al-Hamânî as-Sanûsî,
a famous writer on
Dogmatics He died in A H 892 = A D 1486 See Brock, II, 250

Begins —

قال السجّ محمد بن يوسف ، السريه ، السومى الملباسي
... الحمد لله الموفق بالعدم مخترع الوحود من العدم الذي نور
العالمين نبع من اوتي حوامع الكلم و جعله سبيرا و نديرا لصنع
الامم الح

Copies Berlin, No 6402, and Brock, II, 252

Written probably in the same hand as above

Dated A H 1247

III

fol. 218-219

الرسالة السعادية في الرسالة الإلهية

A Compendium of Medicine by محمد بن ابراهيم المارديني
Muhammad b Ibrahim al Mardīnī

Beams —

الصدق لله الذي ملأ المخلوقات بقدرة و علم اللسان ما لم يعلم و بعد فهذا رسالة في الصائغ الطيبه الثبت برسم الشراة العالمة الموهبة الاعلى الموصلة مرآة مولانا مهتاب الدين احمد بن صا - حل المعرمة الم

The work is divided into eighty Bils each Bil being devoted to a single disease and comprises what is treated of in the practical portion of other works. A full table of contents is included in the preface.

18

fol 216 - 217

An index of the names of drugs with their well known and popular designations arranged in alphabetical order.

1

fol 253-256

New charts for diseases selected from various sources

Legins —

فائدة الصداق بسم الله الرحمن الرحيم ذلك قوله ^١ من ركن
ورقة الح

No 80

foll 220, lines 21-24, size $11\frac{1}{2} \times 8\frac{1}{2}$, $8\frac{3}{4} \times 5\frac{3}{4}$

I

foll 1-192

اد ، النزهة المبهجة في تشييد الادهان و
تعديل الامزجة

KITÂBU'N-NUZHAT AL-MUBHIJAH.

A system of medicine, by داؤد ابن عمر الاطاكى, Dâ'ûd b 'Umar al-Antâkî, d A H 1008 = A D 1599 For his life see above
Begins

سبحان من سجد ، له هاهنا الاحرام صاغرة
المفوس الكاملة الح

In the preface the author, dwelling upon the importance of the subject, dedicates the work to Darwish Chalâm (an Egyptian nobleman on whose instance, according to Hâjî Khalifah (vi, 332), the work was composed), and states that in this work he has explained the place of medicine among other sciences, and exposed why compounds (مواليد) could be traced to their component element (مطلق السائط). This, according to him, was essential to make the subject clearer to the reader. He further asserts that for these discussions he has been indebted to no other work, but had to rely on his personal reasoning. The quotation if ever made, he tells us, is either to criticise the statement made therein or to reason it out afresh from his own standpoint.

The work is divided into a Muqaddimah, seven Bâbs, and a Khâtimah.

Contents —

fol 3^b The Muqaddimah On introductory philosophical discussions and the relation of sciences with each other.

في ذكر ما ينس الحاجة الى تدنيه في هذه الصاعه الباصه
و جمعه [sic] حسن الارتباط الكلبي و بنا انواع البوحداد
بالطريق العقلية و كذا الداحل و اسرار السارح

fol 11^b Bab 1 On general rules conducive to health the limits
of this art its subjects and how it is distinguished from philosophy

في كتاب ما له صلاح البدان و مواد الاحسام و بيان حداتها
و موضوعاته و كسبه استخلاصه عن الحكمة

fol 51 Bab 11 On Aetiology

في الاسباب

fol 66^b Bab 111 On the different state of the body

في احوال البدن

fol 81 Bab 11 On Symptoms

في العلامات الدالة على احوال البدن

fol 110 Bab 7 On Canons and admonitions

في القوانين و الوصايا

fol 118 Bab 11 On internal diseases peculiar to each organ
treated systematically from the head to the foot

في الامراض الباطنه الخاصة بعصو عصوص الراس الى القدم

fol 171 Bab 11 On general diseases

في الامراض التي لا تخص محلا معينا

fol 185^b The Khatimah On subjects referred to in medicine

على امور مسلطه و خرابه . اوفه يعول في هذه الصاعه
عليها و يسئل كل طالب السها

The colophon reads thus —

وافى الرابع من رتب هذا الكتاب الحمد م صبح يوم الـ
سهر جمادي الاول عام الف و م تس و بيان ١٢٨
سدي الثالث الكريم الهمام السامي العظيم صبي الاسلام و

الدين احمد بن عبد الواسع بن حسن القرشي يعلم العدد
القائي محسن بن محمد بن علي بن عبد الرحمن القاري العكي
العديني

Written in a clear thick Arabian Naskh, with coloured frontispiece and titlepage, and red border lines. foll 193-195 blank

Copies Cairo vi, 47, Batavæ iii, 270 (a fragment), Walî u'ddîn. No 2558, p 146, and Râmpûr, Nos 256-60, p 499

Dated A H 1208

Scribe محسن بن محمد القاري

II

foll 196-220

١٠٠٠ ، الابدال لما عدم في الحال

A dictionary of simple medicaments collected from the Tadkîmah of Antâkî (see above)

Begins

بسم الله يا من ترة كماله عن الاسماء و السمائر و تقدس في
حلاله عن ان تدركه الابرار او تحيط به السمائر . اما بعد فهذه
العقارب المفردات ، و ما يجمعها و بعض مسمياتها و ابدالها لما عدم
في الحال . بعضها من النذكرة للسح الفاصل الحكم داود بن عمر
الانطاكي قدس سره على حروف ، الهجاء الح

The author does not reveal himself The colophon reads thus —

روى ، هذه السبعة رعاية مبيدي المالك الهمام . في الاسلام
الفقه العاري ، ذوي العر الاصل و الفهر السجل و السبد السجل
الهمامه . بن ابيان المسلمين احمد بن عبد الواسع القرشي

A comparison with the colophon of An-Nuzha shows that the transcriber of this work is the same محسن القاري .

On the titlepage and after the colophon names of various owners are written

No 81

fol 2, lines 20 size 8½ x 3 6½ x 1

رساله فی الاصل

RISÂLAH FÎ'L-MUSHIL

A treatise on the laws uses and preparation of purgatives by

مصمد باقر بن محمود 11, Muhammad Baqir b. Mahmûd al-Jalib

Mahmûd al-Din Mahmûd the father of the present author and a celebrated physician of Shiraz flourished about the close of the reign of Shah Ismâ'îl (d. A.D. 954 = A.D. 176) and died about A.D. 1000 = A.D. 1112 (See India Office Pers. Cat. i, 391 and Hapt Iqlim Lib. C. 1 v. fol. 74) This our author belongs to the beginning of the 11th century A.D.

Begins abruptly —

هو لا يعلم الى مائة مجلس من ذلك مسيد و
يذمون 11

The scribe not being able to follow the original copy has left the space for the beginning blank. It appears that the author speaks of the importance of the subject and after dwelling upon the exposition of the ignorance of his co-practitioners describes his work in the following strain: "When I found that such was the state of affairs it came to my mind that I should compile a treatise on the method of evacuation and its conditions the knowledge of purgatives and laxatives their weights corrections and rules for their preparation so that it might serve as a memorandum and guide for my co-practitioners that they might know how evacuation should be produced and what drugs should be used and what avoided."

The work is divided into a Muqaddimah twelve fâls and a khâtimah

Contents —

- fol 1^b The Muqaddimah On the action of purgatives
- fol 2^b Fâls 1 How to prepare the patient to take purgatives
- fol 3 Fâls 2 On the considerations when administering purgatives
- fol 6 Fâls 3 On the concoction of the humours and its physiology

fol 8^a Fasl iv On certain rules in connection with the use of purgatives and the regulation of the diet of those to whom purgatives are administered

fol 10^a Fasl v On purgatives

fol 17^b Fasl vi On the causes necessitating the combination of simple medicaments and other rules in connection with them.

fol 19^a Fasl vii Rules for compounding medicaments

fol 22^b Fasl viii Of those on whom purgatives fail to act

fol 23^a Fasl ix. On the symptoms indicating that the action of the purgatives should be stopped

fol 23^a Fasl x On the treatment of those whom the purgatives affected more than what was desired

fol 24^a. Fasl xi On *delinquum animi* attending the excessive action of purgatives

fol 24^b Fasl xii. What should be used after the purgatives have produced the desired effect

fol 25^a The Khâtimah Practical hints with regard to the use of the purgatives.

This work is the most exhaustive of its kind, and is the chief source from which the author of *Ummu'l-'Ilâq* (a more exhaustive work on this subject in Persian) derived his information

Written in Shafi'ah Âmîz Nast'liq In the colophon the work is wrongly ascribed to Hâkim Asgar 'Alî.

Scribe اولاد حلي

Not dated Circa 19th century

No. 82.

fol 27, lines 23, size 8½ × 5¾, 6 × 4

النزهة الزهدة في احكام الحمام السريعة
و الطامة

AN-NUZHATU'Z-ZIHHÎYYAH.

A treatise on the medical and religious uses of the bath and its benefits, by محمد بن نايف العارون بن علي بن رين
عبد الرؤف، محمد بن نايف العارون بن علي بن رين، العارون بن نايف السامعي 'Abdu'l-Ra'îf Muḥammad b

Tajul 'Arafin b. Ali b. Zayn al Abidin al Haddadi al Munawi ash Shafi, a prolific writer famous for his piety and learning. His literary fame caused the flame of jealousy in the minds of his contemporaries who at last succeeded in administering poison to him. His fruitful author succumbed to its influence after suffering a great deal from its effects and died on the 13th Safar A H 1017 = A D 1604. A complete list of his works will be found in *Muhlib's Khulāṭi al Asar* (Cairo edition) II pp 412-16. See also Brock II 30, and *Iqḍ al Jawahir* i waḍ Dinar (Lib. Copy) fol 9.

Pegms —

الله احد على ما مصي من نعم الشامه و بعد فقول
 عبد الرؤف ابن ماري الصادي لما راب احياح
 الخاص و العام و كل مدني بالطبع الى دخول الحمام
 هذه النصه ١١ و ١٢ الرحه الرحه في احكام الحمام
 السرحه والطبا الى

The work is divided into a *Muqaddimah* (on the literal and secondary meanings of the word حمام, with a short account of its invention) the following three books and a *Khātimah* (on the laws pertaining to hot and cold baths their merits and defects) —

fol 4 Book I On the religious observances regarding the bath
 في احكام السرحه in 7 Babs

fol 12^b Book II On medical rules in connection with the bath. This book instead of containing seven Babs as proposed in the preface contains eight. The eighth Bāb treats of the hot and cold baths a subject which according to the author's prefatory statement was to be treated in the *Khātimah*. The author however losing sight of what he stated in the preface treats it here.

fol 23 Book III On rhetorics and selected verses recited in the Hammām (bath) and the stories narrated there.

Written in clear *Arahan Nashh*. On the titlepage there is a note to the effect that As Suyūṭi's *Azhār al Mutanarrin fi al Akhbar* i t Jawāziah was bound along with this work but it is now wanting. Not dated but cannot be later than A H 1013 which is the date of the note of one of the previous owners of the MS.

No 83.

fol 71, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{3}{4}$

كتاب، طب، الجديد الكيمائي

KITÂB-U-ṬIBBÎ'L-JADÎD AL-KÎMIYÂ'Î.

A translation of Paracelsus' treatise on chemical medicaments, by **صالح بن نصر الله**, Sâlih b Nâsrullâh, known as Ibnu-Sallûmî, who received the title of Ra'îsu'l-Atibbâ from Sultân Muhammad IV (A D 1648-87) of Turkey. He was born and brought up at Halab, and received his education from the most learned men of that town. He was very witty, and was well acquainted with music. When he repaired to Constantinople Sultân Muhammad summoned him to his court, and, being greatly pleased by his witty replies, made him his companion and appointed him Qâdî of Constantinople. He died in A H 1080 = A D. 1669. See *Khulâsatu'l-Asar*, II, 240, and *Block*, II, 365.

Begins —

الحمد لله رب العالمين والصلوة والسلام على نبيه الكريم
الحكم الذي يعالج مرض الكفر بالسريعه و القرآن العام . .
اما بعد فهذا الكتاب، الجديد الكيمائي الذي اختاره الحكم
براكلوسوس الح .

Compare with Berlin Cat (No 6352) which contains a full description of contents, but the beginning quoted there differs from the above

The work ends on fol 38^b thus —

هذا ما اختاره من سروروس الجرمانى

The scribe, without drawing a proper line of demarcation, continues after the word **الجرمانى** another treatise entitled *Kimiyâ-i-Bâsalîqâ* of **Osw Crollius** (برولوسوس), which Ibnu-Sallûmî has translated from Latin. This last treatise is described in the *Ahlwardt*, Berlin Cat, No 6354.

أكبر علماء هذه الصناعة و اعلف فيه انواع ، الاصراصا ، بقدر
 الوسعى والطافه و هو الجزء العلوى من الكتاب ، المسمى اكمل
 الصناعه . . . فالآن اسرع في ترجم الجزء العلوي المستعمل على
 حراثا ، هذا الكتاب ، الح

The work is divided into a Maqaddimah (on evil or fatal symptoms), seven Maqâlas (on symptoms and treatment of local and general diseases), and a Khâtimah (on weights and measures used in medicine)

fol 56^b ends abruptly at the following passage —

و قد تكمل هذا العین الذي له البرقان مع الدموع بهذا الكحل
 طاسر درهم صمغ عربي درهم

while fol 57^a is left blank

On fol 57^b the third Maqâlah begins thus

الحمد لله رب العالمين . . . المقالة الثالثة في امراض العینه
 بعضه من الراس الى القدم

The work is noticed in the كسبه ، الحیجی ، و الاسرار عن احوال of I'jâz Husayn (Lib Copy), fol 42, with the title Jâmi'u's-Sanâ'ah, which seems to be incorrect

A complete copy of this work exists in the Râmpûr Library (Cat, Nos 14-15, p 468)

Written in an ordinary Nasta'liq Wormed throughout

Not dated Circa 18th century

No. 85

fol 174, lines 13 to 17, size $9 \times 7\frac{1}{4}$, $6\frac{1}{2} \times 4\frac{1}{4}$

اسرار العلاج

ASRARU'L-'ILÂJ.

A treatise on Fevers, probably by Hakîm 'Alî Shaiif of Lucknow (see No 65), who received the title of Ra'is ul-Atibbâ from Gâziy 'ud-Din Haydar of Lucknow (see No. 86)

Begins —

الصد لحكم هو مودع السوائد للصنّان وام ملدم في الكلّور
اما بعد فهذه رسالة و حرره و عهاله خوارده هـ يا لله السحر
مولوي مهرعلي اقتراحا من حاه علي حسن قراه علي
حساب الثانون بعد ماكان مدرسا مسهورا متحصرا في الـ ان و
اذا علم النسخه بل جميع العلوم و السون الح

The author does not reveal himself but after stating that he composed the work for one Mawlā Mīr Ah who was a celebrated teacher of logic philosophy rhetorics etc of his time calls Mutamad ul Muluk Alawi Khan (d A H 1162 = A D 1749) as his father's teacher and narrates the particulars of a case which his father attended in A H 1180 (fol 117) —

الصبي النوراني عـ حكي والد العالمه حادق الرمان دام
طلا العالي توفعه له لي حرب حدرها في سنة ١١٨ مائة راسين
بعد الف من الهجره المئومه

In another place (fol 130) he tells us that some of the pupils of Alawi Khan told his father that they saw Alawi Khan prescribing laxatives in a remittent fever (مساليه الافراد و الازواج) on the 24th day. His father on hearing this wrote to Alawi Khan who was then with Muhammad Shah of Delhi who had marched to punish the Afghans. Alawi Khan wrote back that he prescribed no such thing. Thus the above facts lead to the conclusion that the author cannot belong to an earlier period than the beginning of the 13th century A H. That the author belonged to Lucknow appears from the fact that he reduces the weight Astar (a medical weight) into twenty mahas according to the weights used at Lucknow.

fol 142

و البصار عند البول ان الاسار نورن لكهو خسرون ماسه
تكرها ولا ضرر في قله و احد ماسه فالكركه حده نورن لكهو
ما يعر بالارسة نده توله بصامه شريا

The author throughout this treatise shows fine powers of criticism and original investigation such as are not generally to be met with in

other eastern writers The work strikingly depicts the method of case taking, the mode of reasoning, and the way of investigation peculiar to the Indian physicians of the 12th and 13th centuries A.H.

The work is described on foll 2-3 in the following strong terms

رتبها على مقدمة و خاتمة و اصول و ديب و بينها طريق
 اسباط الفروع من الاصول و جمع فيها ادوية الحميا ، العتفة
 لم يظاهر على استبعاد ، منافع اكثرها المعاصرون الى الان و لوجع
 الصدر و حموصا اذا امتنع مع الصبي و للدق مع العهوة ادوية
 مفردة و تراك ، متعددة مفردة ، و مركبا ، لم يل الى تحريرها
 و اسماء مائة و مئها و مضارها و اصلها اكر اهل الرمان و كك
 للغة الكبرى و حموصا اذا امتنع ، مع و جمع الصدر و الصبي و
 ذكر ، فيها الامور الجلية المعتبرة في التفسر و حسن المنس و
 الثقة و بعض خواص الادوية المشهورة ما لم يطلع عليها اكر اطباء
 زماننا مع كونها في الكتب ، المعنرة مذكورة و على السنة من
 تبتلنا من الاساتذة العظام مذكورة و صار ، الذين نسب ، عدم
 النسخ منسبة و مذكورة و لاسك انها صحيحة سالمة عن السدود و
 مصنوعة عن الدرة و الحاجة اليها موفورة و عدم الاطلاع عليها
 سرورها م للمرضى و قباح للمعالج لا تعد و لانحصى و ممتنها تاسرار
 العلاج

Written in clear Nasta'liq, with copious marginal notes and corrections Some notes are dictated by the author himself, which are designated by the words منه مد طله

Not dated Circa 19th century

No 86

fol 264 lines 17 size 11¹ × 7¹ 8 × 4¹

حاية الراهب و وشاح الطالب

HILYATU'L-WÂSIFÎN

A treatise on fevers by محمد مهدي ابن علي اصغر ابن نور محمد حان, Muhammad Mahdi b Ali Asgar b Nûr Muhammad Khan al Harawî. He was Prime Minister of Nasirud Dîn Haydar King of Oudh. He built the iron suspension bridge on the River Kalinadi near Khudaganj. He was dismissed from his post in A H 1248 = A D 1832 but was again restored to it by Muhammad Ali Shah in A D 1837 and died in A H 1253 = A D 1837. See Miftihut Tawarikh p 587 and Beales Oriental Biog Dict p 230.

Begins —

الصد لحكم لصرمراع ملية الصكما سهاط الالهام وهطال الدهي
وروي مناسب اصده العلما من مكك السهي اما تعد فشتاه
ا م بالله الاندي محمد مهدي ابن علي اصغر ابن نور محمد
حان الهروي الح

In the proface the author after establishing the importance of the subject names his teacher as Ali Sharif Khan (undoubtedly the author of Asrar ul Ilaj see No 85) who received the title of Pariz ul Atibba from the then ruling sovereign of Oudh (i.e. Gazi ud Dîn Haydar) and calls the celebrated Mu tamadul Muluk Alawi Khan (d A H 1162 = A D 1749) as his teachers teacher (اسناد الاساد). He further on states that he composed the work in A H 1243 (undoubtedly on the model of Asrar ul Ilaj) and dedicated it to Gazi ud Dîn Haydar (A H 1229-43 = A D 1814-27).

The work is divided into a Muqaddimah nine Maqulas and a Khathimah. The Muqaddimah comprises ten chapters called Ma'arif on the following subjects —

fol 5^b Chapter I On directions as to how a physician should approach a patient

fol 10^b Chapter II On the nature and division of the causes of the diseases

- fol 20^a Chapter III On indications in urine
 fol 41^b Chapter IV On the alvine discharges.
 fol 45^b Chapter V. On the pulse
 fol 63^b Chapter VI On the sweat
 fol 66^b Chapter VII On clysters.
 fol 67^b Chapter VIII. On the definitions of fever and its division
 fol 82^a Chapter IX. On chills, rigors and paroxysms attending fevers

fol 85^a Chapter X The periods of fevers and other diseases
 foll 96-248 The nine maqâlas on the treatment of ephemerals and other fevers

foll 248-265 The Khâtimah (in 3 Bâbs) on the treatment of consumption, the relapse of diseases—its rules, symptoms and preventives—and the regimen of the weakness caused by diseases.

Written in an elegant Indian Naskh, with an artistically decorated 'unwân within gold and blue borders The last three folios are much injured The MS contains occasional marginal corrections.

Not dated Circa 19th century.

No. 87.

foll 303, lines 23, size $12\frac{1}{2} \times 8\frac{1}{4}$, $8\frac{1}{2} \times 4\frac{1}{2}$.

جامع الاماني

JÂMI' U'L-AMÂNÎ.

A compendium of medicine by محمد امان ابن محمد اوسل, Muhammad Amân b Muhammad Afîdal al-Bailâs al-Badakhshî, who appears to be an Indian author of the 11th century A H Of the many authors mentioned as authorities the latest seems to be Nûr-u'd-Dîn, whose full name is Nûr-u'd-Dîn Muhammad, son of Hâkîm 'Aynu'l-Mulk of Shîrâz, and who flourished in the reign of Shâh Jahân (A H 1037-64 = A D 1628-58) The author therefore can not be earlier than the middle of the 11th century A H

Begins —

الحمد لله الحكيم السامي والصلوة على محمد السبع الكافي

اماعد فتول العبد الله ، ، ، الى الله المان
 محمد امان ابن محمد افضل الرلاص الدحسي الكرمكي
 و بها جامع الاماني و ريسها على انا حسره مثاله الخ

In this work the author proposes to omit unnecessary details while at the same time to notice all the important points so that the work may serve as a good textbook of medicine. The work therefore is composed on the model of Al Qarshī's Mūjaz and Al Jagmīnī's Qanunjah from both of which the author makes abundant quotations.

The work is divided into twelve Maqalas. The first third fourth and fifth Maqalas deal with the generalities of medicine the second treats of anatomy the sixth treats of the properties and preparations of the simple and compound medicaments the seventh on local diseases the eighth on diseases pertaining to sex the ninth on fevers the tenth and eleventh on skin diseases and the twelfth on poisons and antidotes.

Written in an ordinary Nasta'liq. The MS contains copious marginal notes.

Dated the fourth year of Bahadur Shah of Delhi corresponding to A H 1122 = A D 1710.

No 88

fol. 202 lines 17 size 10 × 7 6½ × 3½

كتاب ساب في الطب

KITABU-SHÂFI FIT TIBB

A compendium of medicine in the form of Al Qarshī's Mūjaz. The author cannot be traced. Two works entitled Ash Shafi are noticed in Hujī Khalifa (iv, 1) (1) by Ibn ul Mahī and (2) Ibn ul Quff (d. 1* 680 = 1286).

Begins —

احمدك نامى من احل الامر به نوع اللسان و رصى في
 ما بركته احسن اللسان الخ

In the preface the author states that in this work he proposes to mention those facts only which ought to be committed to memory by

the medical practitioners. He further states that he composed his work from reliable sources, especially the Canon of Avicenna.

Like the Qânûn the work is divided into a Muqaddimah and five Fann.

Written in an elegant Indian Naskh. The first few folios contain marginal notes of the author himself. Occasional marginal corrections are found throughout the work. There are many seals on the titlepage and the last page of the MS, the earliest of which runs thus

محمد اسمعيل يارحان ١١٤٢ هـ

Dated A. H. 1142

No. 89.

fol. 21, lines 23, size $8 \times 5\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{2}$

رسالة في السوم

RISÂLAH FI'S-SUMÛM.

An incomplete anonymous pamphlet on poisons and antidotes.
Begins

بسم الله الرحمن الرحيم و لله نستعين و نعم الوكيل هذه سدة
انتبه منها من كفا . متعلق بالسوم و علاجها الح

The author first gives the anatomy of snakes, and the way in which the poison comes to the teeth of snakes, and then goes on to represent the different stages of the action of their poison on the human system. The rest of the pamphlet deals with scorpions and other animal, vegetable, and mineral poisons, as is usual with the writers on poisons and antidotes.

The MS ends abruptly thus

الربحار موي الاحراق . . . و علاجه نالقي على العادة نالرد
او دهن الورد الى السقي . يسقي من مروح السرطانا . ال هرية

Written in an Arabian Naskh.

Not dated Circa 17th century

No 90

fol 20, lines 14 size $9\frac{3}{4} \times 5\frac{1}{2}$ $9\frac{1}{4} \times 3\frac{1}{4}$

كتاب تسريح الأبرار

KITÂB-U-TASHRÎH I'L-A'DÂ

An anonymous treatise on human anatomy and physiology
Begins —

الصد لله الذي خلق الخلق و الأرزاق و الأجلان و الأفعال و له
السكرال

The author does not reveal himself Of the many references to authorities that to *Shahbut Talwih* and *Tanqih* occurs frequently the author therefore must be later than *Takhr ud Din al Jhujandi* the well known author of *At Tanqih ul Maknûn* and cannot be earlier than the end of the 8th century A H

→ The subject proper is taken up on fol 21^b while it is prefaced by eight *Muqaddimas* on the importance of comparative anatomy human anatomy and physiology their sources and benefits

Various works on anatomy have been noticed in II *Kh* n 208 and Berlin Cat No 6752 but the beginning of this work does not agree with those quoted there

Written in an elegant thick Indian *Naskh* within gold border lines The first and the last folios are supplied in a later hand

Not dated Circa 18th century

DICTIONARIES OF MEDICINE.

No. 91.

fol 222, lines 21, size $11\frac{1}{2} \times 8$, $9 \times 6\frac{1}{4}$

کتاب الحشائش لدیاسقوريدوس

KITÂB U'L-HASHÂ'ISH.

An old and precious copy of the *Materna Medica* of Pedacius Dioscorides, the great ancient botanist of the town of 'Ayn Zarba, in Cilicia, who flourished about the time of Nero. He was originally a soldier, and travelled through Greece, Asia Minor, and a part of Gaul in search of plants and of information respecting their properties and uses. Ibn Abî 'Usaybi'ah (i, 35) tells us that he made personal observations of the specific properties of drugs, and represented them by pictures for the first time. Almost all Arabian authorities agree in giving him the first place as a writer on *Materna Medica*. According to Galen, quoted by Ibn u'l-Qiftî (*Târîkh u'l-Hukamâ*, p 183), his work was the best of the fourteen books which he perused on the subject; thus Dioscorides' work became a model for subsequent ages.

This work in the original was printed at Venice in A D 1499. Subsequent editions came out at Venice in A D 1518 and 1519, Cologne in A D 1478, Lyons in A D 1512, and at Paris in A D 1516, 1537 and 1549 (see Rose's *Biographical Dictionary*, vii, 88). A detailed account of the life of Dioscorides and editions of his work in the original will be found in C Knight's *English Cyclopædia* (Biog) i, 606. See also Ibn Abî 'Usaybi'ah, i, 35, Ibn u'l-Qiftî, p 183, *Mukhtasar u'd-Duwal* (Oxford ed), p 104, where Dioscorides is professed to have flourished in the time of Ptolemaeus I., King of Egypt, surnamed Soter (the Preserver), but commonly known as the son of Legas (نظامون مسقوس و يسمى القبا سوار), see Smith's *Dict of Gr and Rom Biog and My*, iii, 581, and i, 1051.

Stephen, son of Basil, appears to have made the first translation of the work into Arabic, and this was subsequently revised by Hunayn b Ishâq. Still many plants were left with their original Greek nomenclature, Arabic equivalents to which were furnished by Naqûlâ-Fusal (نظامون مسقوس و يسمى القبا سوار) to 'Abdu'r

Rahman an Nasir (d A H 350 = A D 961) The work was thoroughly rendered into Arabic by Ibn Juljul (see Ibn Abi Usaybi'ah ii 46 and compare with Kitab ul Fihrist p 293) Our copy is the revised version of Hunayn which has been further revised and improved by Hunayn b Ibrabim b Husayn at Tabari an Natali who adds his own observations here and there (fol 74 مالد وهو السلق) The colophon of the Leiden Library copy which appears to be a complete copy gives the date of An Natali's composition as A H 380 = A D 991 See also Brock i 207

Begins abruptly first few folios being wanting —

انا مثلنا وادا مصعب طيب الكفه ومدد الله حه
الحصرا وهو النظم ونسبي طوملس هذا سحره معروفه الح

This copy contains the greater portion of Maqalah I the subsequent four Maqalas and the last two Maqalas which according to Kitab ul Fihrist p 293 and Ibn ul Qifti p 183 were added later on This assertion of the Arabian authorities appears to be correct when we see that all the first five Maqalas are addressed to one of Dioscorides' friends Arius (اروس) while the last two Maqalas are dealt with in a manner quite foreign to the first five Maqalas and are not addressed to Arius

Contents fol 1-32 Maq I fol 48^b Maq II fol 96^b Maq III fol 135^b Maq IV fol 188 Maq V fol 212 Maq VI and fol 21^b Maq VII

Copies Brit Mus Suppl No 785 Brock i 207 Haji Khalifa v 7o and Bataviae iii p 227

Written in an old Arabian Naskh A portion of the seventh Maqalah is lost which ends abruptly thus —

الرسالة بصير موضع الاله منه و بعد نصا ولا نرم موضع ولا
تجد له حراره ولكنه نثي من [sic]

The plants are designated by their Greek names written in Arabic characters excepting a few places where Greek characters are also used Arabic and occasionally Persian equivalents are given Plants and a few animals are depicted in neat coloured drawings Almost every third or fourth folio contains the following note ومب دار السقا حالي سرار which indicates that the present MS once belonged to the hospital founded by Jalal ud Din Akhita in Manuchahr Shirwan Shih the great

patron of the celebrated Khaqân. This note further proves that the transcription of the MS cannot be later than the 5th century, A H

In foll 93 and 161^b the spaces reserved for pictures are left blank. Last few folios are slightly wormed.

No 92

foil 316, lines 17, size $10 \times 6\frac{1}{4}$, $7\frac{1}{2} \times 5$

منهاج الدين فيما يستعمله الانسان

MINHÂJ U'L-BAYÂN.

A dictionary of simple and compound medicaments alphabetically arranged by *أبو علي يحيى بن أبي حنبل*, Abû 'Alî Yahyâ b. 'Îsâ b. Jazlah, the celebrated author of *Taqwimu'l-Abdân*. He was born of Christian parents, and became converted to Islamism under Abû 'Abdullâh ad-Dâmigânî, the Qâdiyu'l-Qudât of Bagdad. He studied medicine under the Christians of Karkh. Finding no good teacher of logic in Karkh he went to Bagdad and became a pupil of Abû 'Alî al-Walid, the head of the Mu'tazilites, on whose persuasion he adopted Muhammadanism. He was appointed secretary to the said Qâdi of Bagdad, and practised his art among his friends and neighbours without ever demanding a fee nor even any payment for the drugs he supplied. He died in A H 493 = A D 1100.

References. Ibn Abî 'Usaybi'ah, i, 254, Ibnu'l-Qiftî, p 365. Ibn Khallikân (De Slane's translation), iv, 151, Mukhtasar u'd-Duwal (Oxford edition), p 365, Brock, i, 485, Abu'l Fida, iii, 324, and Huart's History of Arabic Literature, p 311.

Begins

الحمد لله الذي ههنا بدائع مبروحاته و بهر ، عراي
مسدعاته الح

The preface contains the dedication of the work to Caliph Muqtadi (A H 467-87 = A D 1075-94) and the explanations of the terms used in this work.

Copies Brit Mus, pp 222 and 613, India Office, No 786, Berlin, Nos 6414-15, Batavia, iii, 245, As Soc p 85, Hâji Khalifa, vi,

200 Waluiddin No 253 p 146 Bodleian p 130 Aḡasāfiyih
Nos 3754-6 p 224 and Rampār No 214 p 498

Written in a thick Arabic Naskh

Not dated Circa 15th century

No 93

fol 219 lines 33 size $16\frac{3}{4} \times 11$ $12 \times 8\frac{1}{2}$

الجامع

AL-JÂMI'

A dictionary of simple medicaments alphabetically arranged by
أبو محمد عبدالله بن أحمد صا الدين البائي بن السطار
Alā Muḥammad Abdullāh b Ahmad Dīyāud Dīn al Malīqī b
al Baytar known as Ibnul Baytar the greatest of the Arab botanists
He was born at Malaga (مالة) and travelled through Egypt Asia
Minor and Greece for botanical studies and researches He served
Malikul Kamil as his chief botanist at Damascus On the death of
his master he removed to Cairo but soon returned and died at Damascus
in A H 646 = A D 1248 With him says Ibnul Kutubī (Tuwaṭ ul
Wafayāt p 204) ended the botanical knowledge and researches as to
the sources names properties and uses of drugs

References Ibn Abi Usaaybiyah ii 133 Husn ul Muḥarririh
(Lib Copy) fol 213 Mirat ul Jinan (Lib Copy) fol 406 Iktifa
p 223, Brock i 492 and Hwarta History of Arabic Literature
p 316

Beings —

الصيد لله الذي اقام له حكمه سيد الانسان وامنائه
عليه من يدع الانسان الح

The preface contains the authors dedication of the work to Al
Malik us Salih Najmud Din Ayyūb (A H 637-641 = A D 1240-1244)
whom he served after Al Malikul Kamil and a description in six
Gard of the object of his composition

He names the work as Al Jamī' و بالجامع

Al-Jâmi' was translated into German by von Sontheimer and into French by Leclerc. See Huart's History of Arabic Literature, p 613, and Rieu's B. M. Sup. Cat., No 798

The work is in two volumes bound in one.

Vol I (foll 1-115^b) comprises from ا to من.

Vol II (foll 152^a-279) comprises من continued to ي foll 135^a, 119^b, 164 and 228 are left blank as in the original copy from which the present copy is transcribed (صح الرصاص).

Copies B. M., pp 691 and 633^a, B. M. Sup., No 798, Ind Office, No 790, Berlin, No. 6418, Gotha, No 2001, H Kh, n 255, Ellis' Cat of the Ar Books in the B. M., i 7, Canon, vi. 12, Avâsîfiyah, No 3608, p 215, Kupîlîzadah, Nos 983-4, p. 61, Nûi 'Usmâniyah, Nos 3598-9, p 204, and Râmpûn, Nos 52-3, p 173. This copy appears to be a correct copy of the work.

Printed in 2 vols. at Bûlâq Press in A H 1291. See Iktifa, p 223

Written in various hands in Arabian Naskh

Not dated. C. 16th century.

No. 94.

foll. 399, lines 19, size 12 x 8, 9½ x 5½

The same.

Another copy of the work noticed above. 'Begins as above. Spaces of few lines in foll 1 and 2 are left blank. There are lacunas throughout. This copy contains the whole of Al-Jâmi' in one volume and not in two as above, and has been transcribed in Lueknow.

Written in an elegant Indian Nasta'liq, within red and blue borders, and with a beautifully decorated frontispiece.

The names of drugs are written throughout in thick red Naskh.

Dated A H 1235

Scribe مسرور محمد حسن

No 95

fol 293 lines 21 size $13\frac{3}{4} \times 8\frac{1}{2}$ $9\frac{3}{4} \times 5\frac{1}{2}$

كتاب المصنف

KITÂB U'L-MUGNÎ

A dictionary of simple medicaments arranged according to the diseases of the several parts of the human body systematically from the head to the foot by عبد الله بن أحمد بن محمد الباقلي الصاب

Abdullah b Ahmad b Muhammad al Malîqî al Khashshab Ibnul Baytar d A H 646 = A D 1248 For his life see above

Begins —

الصد لله الذي ابرل لكل داء دوا فاسحق لوجود بعانه علي
عباده حمدا و ثناء قال العبد الفقير الى رحمة ربه عبد الله
بن احمد بن محمد الباقلي الصاب المعروف بابن السطار الح

After briefly justifying the importance of the subject and the way in which he has approached it the author entitles the work as Kitâbul

Muḡnî and dedicates it to Sayfud Dîn

Abu Bâḡr surnamed Al Malikul Âdil II—the sixth of the Ayyubid sovereigns of Egypt who reigned from A H 635–637 = A D 1238–1240 The dedication of this work to Âdil II and that of Al Jamî to Salih who succeeded Âdil II² clearly shows that this is an earlier composition than Al Jamî See Br Mu Sup No 800

This copy comprises all the twenty Babs into which the work is divided

Contents —

- I Diseases of the head fol 2^b
- II Diseases of the eyes fol 33
- III Diseases of the ear fol 49
- IV Diseases of the nose fol 53
- V Diseases of the mouth fol 57^b
- VI Diseases of the throat and chest fol 69^b
- VII Diseases of the stomach liver and spleen fol 90^b
- VIII Diseases of the bowels fol 124^b
- IX Diseases of the anus fol 141^b
- X Diseases of the kidneys fol 154

- XI Diseases of the bladder, fol 160^b
 XII Diseases of the male genital organs, fol 167^a
 XIII Diseases of the female genital organs, fol 175^a
 XIV Diseases of the joints, fol 187^b
 XV Sores and wounds, fol 204^a
 XVI Swellings and tumours, fol 220^a
 XVII Preservation of the external parts of the body, such as hair, skin, nails, etc, fol 234^a
 XVIII Fevers, fol 257^a
 XIX Mineral, vegetable, and animal poisons and their antidotes, fol 263^a
 XX General properties of some drugs, fol 283^b
 Copies B¹ Mu Sup, No 800, Gotha, No 2004, Bataviae, m, 257, and Bodleian, pp 139 and 144
 Written in an ordinary Nasta'liq In the following folios the spaces reserved for headings are left blank 147^b, 148^b, 149^a-151^a and 153^l-156^a Slightly wormed
 Not dated Circa 17th century

No 96

fol 182, lines 9, size 7 × 4 $\frac{1}{2}$, 4 $\frac{1}{2}$ × 3

كتاب الوصاية الى الحبيب، في وصية
 الطامات، و الهبات

KITÂB U'L-WUṢLAT-I-ILA'L-ḤABÎB.

A treatise on perfumes, beverages and the preparation of various kinds of food, by كمال الدين ابو القاسم عمر بن احمد بن العديم، Kamâlu'd-Dîn Abu'l-Qâsim 'Umar b. Ahmad b. al-'Adîm al-'Aqîlî al-Halabî, known as الامام العالم (the chief disciple of the Imâm of the world) He was born in Halab in A H 588 = A D 1193, and became famous as a traditionalist, jurist, rhetorician and historian When the Arabs were sorely pressed by the Tartars he went to Egypt He returned to Halab after its sack by the Tartars and composed many odes bewailing its ruin His ancestors

had held the office of Qulī for five generations. He learnt tradition in Damascus, Bagdad and Jerusalem and died in Egypt in A.H. 660 = A.D. 1269. Abi al Qari in his *Tabriqat ul Ahnaf* (Lib. Copy fol. 146^b) tells us that he commenced writing a history of Halab which if completed would have covered forty volumes but Ibnul Adim himself condensed it under the title *Zubdat ul Halab min Tarikh al Halab*.

For further particulars see Abul Fida, iv. 634. *Miratul Jinan* (Lib. Copy) fol. 718^b. *Husnul Muhadurah* (Lib. Copy) fol. 231^b and Brock. i. 332.

Pegins —

الحمد لله الواحد الخالق السكفل بالارواح
كان معظم اللغات الدنوية والاحرور

The work is divided into the following ten Babs —

I fol. 3

باب الله

II fol. 11

في الامور

III fol. 16

في المساهمة و... بها وكشفه العمل بها والخل و...
في المساهمة و... بها وكشفه العمل بها والخل و...

IV fol. 18

في صفه ملي الاله

V fol. 19^b

في انواع الدجاج

VI fol. 42^b (after a lacuna)

اب والسراج والمدقات التي تكون على وجه الرنادي
و... في الساهر

VII fol. 76^b

في الحلو و... وما يجري مجراها

VIII fol. 112^b

في المصالح والمفاسد و... صفة صحتها

IX fol. 135

في الاسان والصانين

X fol. 140

في... المساهمة و... رايه السم

foli 77, 79, 81-82, 86 and 139-148 are injured by the chemical action of the ink used

Written in a thick flat Arabian Naskh, excepting foli 131-182 which are written in a different hand

Copies Brock, 1, 332, and Berlin No. 5463

Not dated Circa 16th century

No 97.

foli 130, lines 23, size $11\frac{1}{2} \times 6\frac{1}{4}$, $8\frac{1}{4} \times 1\frac{1}{4}$

التذكير البادي و الذخيرة الكامنة

AT-TADKIRAT U'L-HÂDIYAH.

A dictionary of simple medicaments arranged in the order of the diseases of the several parts of the body attacking systematically from the head downwards, by أبو إسحق إبراهيم بن محمد بن طرخان بن السويدي, Abû Ishâq Ibrahim b Muhammad Tarkhan b as Suwaydî, born in A H 635 = A D 1237 at Damascus. He was a contemporary and friend to Ibn Abî 'Usaybi'ah, the celebrated author of 'Uyûn ul-Anbâ' fi Tabaqât ul-Atibbâ, who eulogizes him in an almost poetic strain for his proficiency in medicine and rhetoric. According to Ad-Duraru'l-Kâminah, he died in A H 711 = A D 1311. Brockelmann (1, 193), however, following Hâjî Khalfah (II, 266), places his death in A H 690 = A D 1292.

Further references to his life will be found in Ibn Abî 'Usaybi'ah, II, 266, Ad-Duraru'l-Kâminah (Lib Copy), II, 189, Fuwât ul-Wafayat, p 31, Brock, 1, 493, and H Kh, II 266.

Begins —

استفتح بسم الله وشكر نعمه . . وبعد . . في هذا التذكير
ما استحسنه من محرونا ، الحكماء و ما احترته من معالجات ،
العلماء بصاحبة اليا ، و ما حرسه مرارا يعوم نعمه و حسن اثره و
نسب كل معالجة الى قائلها و اسمه حتى انه ينهون على الحقبة
الواحدة جماعة من الحكماء و العلماء بصاحبة اليا ، فادكر اسماءهم

وهو العرص في ذلك ان تركى الى تلك الصه و سوبها و ريسها
على امراض الاعصا الح

Haji Khalifa (n 266) states that this work is very useful because of its arrangement. In this work the author has not only utilized the materials of the ancients whose names he always quotes but has mentioned additional medicines the efficacy of which he has himself repeatedly tried. It is therefore indispensable to all students of medicine. But as the book on account of the repeated mention of the names of the authorities reached an undesirable bulk Muhammad b al Qusuni abridged it for general utility. This work has also been abridged by Abdul Wahhab ash Shurani (d A H 913 = A D 1568) which was printed at Cairo in A H 1304 and 1311. There is another work of as Suwaydi on minerals and precious stones which has not yet been printed. See Iktifa p 220.

Copies Getha No 1958 This Cat of the Arabic Books in the British Museum : 732 Brock : 493 and Rampur Nos 30-36 p 470

Ibn Abi Usayhi ah notes that title which is given above but the colophon contains the following —

ذكره السونده والدعرد الصنده

Written in Nishk. A complete list of contents is attached in the beginning while a list of the names of the authors quoted alphabetically arranged is given at the beginning and the end of the MS. It is provided with three beautifully decorated frontispieces within red and blue header lines. Blue line round the page. It appears to be a very complete and correct copy of the work.

Dated A H 1230

No 98

foli 371 lines 20 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

ما لا يسع الباب

MÂ LÂ-YASA'U'T-TABÎBU-JAHLUHU

A dictionary of simple and compound medicaments by جمال الدين Jamal ud Din . ل بن الناصر العدادي السامعي الحربي

Dīn Yūsuf b. Ismā'il b. Ilyās al-Juwaynī al-Bagdādī, better known as Ibn u'l-Kutubī and author of the 8th century A H. He composed this work in A H. 711 = A D. 1311. See *Canio Cat.*, vi, 31. See also *Boeck*, ii, 169, and *Iktifa*, p. 224.

Begins

الحمد لله الذي لا يكتفينا بمعرفة معرفته العلوم و الاهتمام . . . و
بعد فانه لما كان الانسان الح

The author, after exposing the false notion prevalent among his countrymen about authors and their works, states that Al-Jāmī' of Ibn u'l-Baytār is the best work on the subject, but even this work is not free from defects. This fact led to his present composition, which he divides in a Muqaddimah and two books. The Muqaddimah deals with the generalities of medicine, the first book treats of simple medicaments in alphabetical order, and the second book contains aliments and compound medicaments. This copy contains the Muqaddimah and the first book only. Compare with H Kh, v, 353.

Copies Brit Mus, p. 632, Berlin, Nos. 6422 and 6427, Bodleian, pp. 144 and 155, Batavia, iii, 252, *Canio*, vi, 31, Waliu'ddīn, Nos. 2538-9, p. 145, Kuprili/âdah, No. 193, p. 152, Ayasûfiyah, No. 3718, p. 222, Nûi 'Usmâniyah, Nos. 3586-8, p. 203, and Râmpûr, No. 211, p. 494.

Written in Nasta'liq, with occasional marginal corrections.
Dated A H. 998.

Scribe أحمد ابن مطهر . . . ، الذي محمد

No. 99.

fol. 40, lines 17, size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3\frac{3}{4}$

مع المعالجات البدنية

MAJMA' U'L-MANÂFI'I'L-BADANÎYAH.

An anonymous dictionary of simple medicaments, arranged in the order of the diseases of the parts of the body from the head downwards, and chiefly selected from *Mā la Yasa'u't-Tabīb-n-Jahlulu* of Ibn u'l-Mabī

Begins—

الصد لله الصار النافع الذي جعل لكل داء و مصر عبر السام
اعظم مصلح ودافع الح

The author does not reveal himself The work is divided into forty Babs The first twenty Babs deal with the diseases pertaining to several parts of the body and the last twenty Babs treat of general diseases The 39th Bab comprises medicaments for the diseases of infants and children Compare H Kh v 353

It is noticed in the Taiden Library Cat (m 260) with the title Jam ul Manafi l Badaniyah See also H Kh v 353

Written in a clear Indian Nasta liq and appears to be a correct copy of the work

Dated 10th Shawwal 1246

Scribe غلام - ن

No 100

foli 139 lines not fixed size 114 x 9½ 7½ x 5½

كتاب الفتح في الداوى من - مع صوف
الامراض و السكاوى

KITÂB U'L-FATH FI'T-TADÂWÎ

A dictionary of simple medicaments drawn up in tables by ابراهيم
المعري Ibrahim b Abi Sa'id al Mutatabbib
al Magribi

Begins —

ان ازل ما اسبح به الطاب الح

The dedication of this work runs as follows —

و افعله طريشا للثرب الى خدمه مولانا الاسمه سالار الاحل
السيد الارشد الكسر العالم ا ل و المود ا - ور حا الدين معي

الاسلام طهر الايام محصر الانام مساء الدولة بهاء الملة محر الامة
 قه ، الخلافة و المعالي انصار الدول و الملك اصغار العجم و
 البرك تاج الملوك سمس الامرا الى سجاج ذي الفرس بن من
 الدولة بن الامر عاري امير المؤمنين حمد الله في سحاء ،
 المتد ومسة النخ

Compare with Gotha Library Cat., No 2016

The author in the preface, after briefly discussing his method of dealing with the subject, states that he has arranged the index also in tables For the index he has traced six horizontal columns (مسة اقسام), the first is reserved to contain the number of each folio, and the remaining five contain the medicaments treated in each folio For each drug sixteen horizontal columns have been drawn The first contains the name of the drug, the second, its quality (i.e. whether it belongs to the animal, vegetable or mineral kingdom, etc), the third, its varieties, the fourth, its selection, the fifth, its temperament, the sixth, its general properties, the seventh, its efficacy in the diseases of the head, the eighth, its efficacy in the diseases of the chest, the ninth, its efficacy in the diseases of the alimentary organs, the tenth, its efficacy in the external and general diseases, the eleventh the method of its medicinal use, the twelfth, the medical measure of its use, the thirteenth, its injurious effects, the fourteenth, the correctives to its injurious effects, the fifteenth, its substitutes, and the sixteenth, its number

The arrangement described above seems to be peculiar to the author, and to have been suggested to his mind by seeing Ibn Jazla's Taqwim u'l-Abdân

The work contains a description of five hundred and fifty drugs arranged in Abjad letters Towards the end of the work an index of medicaments (also arranged in Abjad letters) having two or three names is supplied

Copies Berlin, No 6455, Gotha, No 2011, Cairo, vi, 16, Bodleian, p 144, and Râmpân, No 82, p 476

Written in an ordinary Nasta'liq, the names of drugs being in red The MS contains marginal notes selected from As-Sadidi and other works

Not dated Circa 18th century

No 101

fol 317 lines 25 size 9 x 6 7½ x 4½

مصباح الادوية و معاني الاسماء

MISBÂH U'L-ADWIYAH

A dictionary of simple medicaments by علي اصغر بن محمد باقر
 علي اصغر بن محمد باقر Alī Aṣḡar b. Muḥammad Baqir al Isfahānī
 Begins —

الحمد لله الذي اردع حكمه في المواليد والامراض اب مصالح
 و مباح و دروا للعباد الخ

The author after eulogizing the Tuhfat ul Mu'minin of Muhammad Mu'min at Isfahan (see Rieu Persia Cat. n. 477) states that as the Tuhfat is alphabetically arranged it cannot serve as a memorandum for practitioners. To meet this difficulty a work appeared with the title Tiqwim u't Tıbb in which tables of the names of diseases with the names of medicaments used in each disease were drawn up. This work thus being very short did not serve the purpose and the author therefore composed this work. It is divided into six Muqaddimah thirty Babs and a Khatimah. The six Muqaddimah deal with the generalities of medicine as far as concerns the temperaments of drugs their doses, etc. The thirty Babs like Al Muḡni and others treat of the medicaments of the diseases of the several parts of the body the only peculiarity in the arrangement being that the medicaments under each organ are alphabetically arranged. The Khatimah comprises discussions on poisons and their antidotes. A complete list of contents is supplied in the beginning.

Written in a clear Indian Naskh within red border lines and contains copious marginal corrections throughout.

Not dated. Circa 18th century

No. 102.

fol. 41, lines 14, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{3}{4} \times 4$.

هذه العجالة في تحفيق الهندبا هل انه مضر
بالسالم ام لا

A critical review of a pamphlet of Muhammad Sa'id b Muhammad Ahsanu'd-Din al-Fâriqî of Fathpûr on the question whether endive (*Cichorium endivia*) is injurious for coughs or not. The critic does not reveal himself.

Begins —

الحمد لمن خلق الانسان بحكمة البالغة و سره بتوهر المدركة
بقدرته الكاملة الخ

The text begins —

قال الحمد لله الذي هدانا لهذا ما كنا له نندي لولا ان هدانا
الله ، و الحمد لله ، و السلام على صاحبه ، الحكمة البهية سيد محمد
الذي ما خلق الكون لولاه صلى الله وسلم عليه

The criticism begins —

اقول ان برك قوله صلى الله وسلم عليه لكان اصوب ،

The work is composed in a controversial spirit. The critic harshly condemns the views held in the text, and by quoting later authorities, such as al-Qarshî and the authors of *Tuhfat u'l-Mu'minin* and *Makhzan u'l-Adwiyah*, comes to a completely reverse conclusion than that arrived at by the author of the text. Sa'id shows that endive is not injurious to cough, while the critic comes to a reverse conclusion, showing that it is very injurious to cough, and its use in such cases is seriously objectionable.

The following quotation of the conclusions arrived at by the writer of the text and the critic will illustrate the above statement.

The author of the text concludes —

قال و اذا احكمت ما نصيب فلا يحق عليك انه ادسا ،
ط . ، مريما نه معال ودواء آخر يفع منه برر الهدنا و اصله

فشا له بها و اعطاه مسا من سراب المتد من حد عثاقر
 مه بر الهد ناواصلها فما الي بصرة لا كسره ولا صغره

The critic concludes —

راد قد عا من اول الرسالة الى امرها من مآفها و
 مصارها م كما من الش و المهره فتقول ان ا مل ا
 هذا الدرا من به مل و به الصوت و معال و اكان معه حد
 عثاقر آسر فقد اركب بكسره لا صغره و لم ا مل ماب
 فكش الشا

Written in a clear Indian Nasta'liq The MS contains other
 marginal notes of the critic

Not dated Circa 19th century

No 103

fol 112 lines 13 to 11 size 8 x 5 5 1/2 x 4 1/2

A fragment of a treatise on medicine comprising the following I a is
 on the powers of the articles of food (alphabetically arranged) and other
 needs arises of life —

I fol 1

في الشراكة

II fol 1, 2

في الشول

III fol 2, 1

في الصوب

IV fol 3

في الاصاغ والمطالاب

V fol 36^b

في الرياحين

VI fol 40^b

في انواعها

- VII fol 50^a في الاحار وما يفر ، منها و مساوئها
- VIII fol 56^b في الاسده و الفعاع
- IX fol 59^b في الملائس
- X fol 60^a في اللس و ما يعمل منه
- XI fol 64^a في ذكر الماء و السرا ،
- XII fol 75^a في ما يت ، ان يراعى عند استعمال السرا ،
- XIII fol 87^a في الصه سر ، الماء و السرا ،
- XIV fol 90^a في اللحم
- XV fol 99^a بها يك ، اللحم من السعه و سره
- XVI fol 106^b في اسماء الصوانا ، المذكوره
- XVII fol 110^a في السمك

Begins —

الحمد لله الذي صر و تقع
وحدته مفردة عن اصلها الح
و بعد فهذا مدرة من اله

The beginning and the short preface have been added by a later owner of the manuscript. The MS contains notes of different owners. The earliest appears to be that of Muhammad b 'Abdullāh al-Hindī. The handwriting of the note of this first owner closely resembles that of the first page, and it is probable that he supplied the beginning and preface to this fragment. In the preface it is stated that the writer of the preface found this portion only and expresses his desire that any

man who may be fortunate enough to find out its remaining portion may add it to that

The work appears to be of a later writer than Avicenna who is frequently quoted as an authority

fol 1-61 deeply water stained

Written in an old Arabian Naskh

Not dated C. 16th century

PHARMACOPOLIA

No 104

fol 119 lines 19 size 9½ x 6 7 x 3½

قرا بادين القلاسي

QARÂBÂDIN-AL-QALÂNSÎ

Pharmacopœia by بدرالدین محمد بن بهرام الثالثي Badruddin Muhammad b. Bahram al-Qalansi who lived about A.D. 600 The exact date of his death is not known See Ibn Abi Laybiyah ii 31 Brock, i 489 and Brit Mus Suppl No 796

Begins—

قال الامام محمد بن بهرام بن الثالثي
القاهر العربي القادر الح

The work is divided into forty nine Bâbs a full table of which is inserted in the preface For the authorities quoted in the work see Brit Mus Suppl No 796 For other copies see Berlin No 438 and Rampûr Nos 190-9 p 192

This copy is written in a clear Nasta'liq contains occasional marginal notes and corrections and appears to be a fairly old and correct copy of the work

Dated A.D. 182

Scribe الورى

No. 105.

fol. 92, lines 21, size $7\frac{3}{4} \times 6\frac{1}{4}$, $5\frac{3}{4} \times 3\frac{1}{2}$.

الكناء ، الأشرف ، في صناعة الدرياق المقتد
للدروس السريعة من التله

AL-KITÂBU'L-ASHRAF.

A treatise on the properties, uses, ingredients, and preparation of the celebrated Theriac, known to the east as **ترياق الكسر** and **علي بن يوسف**, ابن عبد الله بن علي السوي, **ترياق الفاروق**, **المقدمي**, 'Alî b Yûsuf b 'Abdullâh b 'Alî at-Tanûkhî al-Maqdisî. He was the grandson of Rashîd-u'd-Dîn Abî 'Alî Mansûr b Abî'l Fadl as-Sûnî, who prepared the Theriac for Al-Malikul 'Âdil (A H 596-615 = A D 1199-1218) the fourth of the Ayyubid sovereigns of Egypt, and who was a pupil of Abû Ja'far Ahmad b Muhammad al-Gâfiqî (d A H 560 = A D 1165), the celebrated Spanish physician and botanist (See Ibn Abî 'Usayb'ah, II, 52, and Brock, I 488).

The author states, fol 8^b, that he was greatly attracted towards the study of Botany. For a knowledge of the uses and powers of drugs he consulted the works of — (1) Dioscorides, (2) Galen, (3) Al-Gâfiqî, (4) Ibn ul-Wâfid, (5) Ibn Juljul, (6) Ibn ul-Ash'as, (7) Abû Hanîfat-ud-Dinawarî, (8) Avicenna, (9) Rhazes, (10) Ibn ul-Jazzâr, and others, but knowing the insufficiency of book-knowledge without a practical acquaintance with the subject, he travelled with his teacher and grandfather As-Sûnî through the mountains and plains of 'Irâq, Armenia, Sicily, Antioch, Anatolia, and Cyprus and Rhodes Islands to get a practical knowledge of the drugs. During his travels he met with the celebrated botanists of his time, such as Taj-al-Balgâî and Ibn-ul-Baytâr, with the latter of whom he discussed many botanical problems, and found out that he possessed very little practical knowledge. He composed this work in A H 656, as will appear from the colophon quoted below.

Begins—

الحمد لله مدير الامور العالم بساكنه ، في الارمان الح

This work is dedicated in the following terms —

وارعد ، الى الله في نعاء من حله من حله مدير الامم

الجامع للأهل و المودر للصكم سيدنا و مولانا صاحب الورور
الكبر الـ و الامور مرف الدين مرفه الله بصله

The work all through gives clear indications of the author's practical acquaintance with the subject which he treats very exhaustively

Written in an old Arabian Naskh Completely worn out by damp so much so that the paper is perishing. The colophon reads thus —

و واقع الفراغ من تليفه نام القعدة سنة و ١٠٠٠ و
سماه

Not dated Circa 16th century

Scribe حلي بن محمد ابن علي السريسي السامعي ١١٠٠
بداوا السقا المر

No 106

fol 271 lines 14 and 13 size $8\frac{1}{2} \times 4\frac{1}{2}$ ($5\frac{1}{2} \times 3\frac{1}{2}$ and $7 \times 3\frac{1}{2}$)

I

fol 1-224

مستراح الدكان

MINHÂJ-U'D-DUKKÂN

Pharmacopœia of ابوالمسي بن ابي نصر بن حياط الكهن بن العطار
الامرائلي, Abul Muna b Abi Nasr b Haffaz al Kuhin b Al Attar
al Isra'ili al Haruni who composed this work in A H 608 = A D 1260
See Brock 1 492 and Haji Khalifa v 202

Begins without doxology —

الباب الاول مما سعي لى ا - ا نسه الح

After a complete list of the twenty five Babs into which the work is divided the first begins fol 2^b as follows —

الباب الاول اعلم و ملك الله لطاعته الح

Contents

Bâb 1.	fol 2 ^b	Bâb x	fol 82 ^b	Bâb \viii	fol 136 ^b
Bâb 11	fol 4 ^a	Bâb xi	fol 90 ^b	Bâb \ix	fol 144 ^b
Bâb 111	fol 36 ^b	Bâb xii	fol 92 ^b	Bâb \x	fol 154 ^b
Bâb 1v	fol 39 ^a	Bâb xiii	fol 100 ^a	Bâb \xi	fol 161 ^a
Bâb v	fol 42 ^a	Bâb xiv	fol 108 ^b	Bâb \xii	fol 194 ^b
Bâb vi	fol 54 ^b	Bâb xv	fol 115 ^a	Bâb \xiii	fol 196 ^b
Bâb vii	fol 60 ^b	Bâb xvi	fol 126 ^b	Bâb \xiv	fol 197 ^b
Bâb viii	fol 69 ^a	Bâb xvii	fol 132 ^a	Bâb \xv	fol 203 ^b
Bâb 1x	fol 76 ^a				

The present copy, except wanting the doxology and the preface, is otherwise complete Compare with Brit Mus Cat, No 801, 11

The author mentions, fol 80^b, the name of Qâdî Fath u'd-Dîn, who was dead at the time of the composition of the work, but from whom personally he received some prescriptions

Lacuna occurs in foll 49^b, 175^a, and 177^a

Folios 225 and 226 are left blank Copies see above

Written in an elegant Indian Naskhî, and contains 'occasional marginal corrections and notes The work is named in the colophon.

Dated A H 1143

Scribe کمال

II

foll 227-271 A Persian treatise treating of prescriptions for the diseases of the eye, imperfect at the beginning

Begins abruptly somewhere in the fourth Bâb on مساه as follows

چند داروها نه است بسايد و تحرير نبرد و بسند حايه
 مربع بسرسد و مساه ، كسد و نو ، حات نكار دارد سسه ننگر
 آر موده نافع است مور موده و ريس را و حرار ، مفرط را كه
 در حرم نامد الح

The work consists of twenty-one Bâbs, the last being on the general experience of physicians با ، است و يكم در تجار ، علما A Persian Risâlah on ophthalmology is noticed in Hâjî Khalîfa (111, 432) compiled by Ibn Zayn Muhammad al-Kahhâl and having رسالة الكمال as the title, but it is said to have been divided into twenty-five Bâbs

Written in an ordinary Nasta'liq Slightly wormed and water stained throughout

Dated Sha ban 1143

No 107

lines 24 size $11\frac{1}{2} \times 6\frac{1}{2}$ $8 \times 4\frac{1}{2}$

الجزء الاول من قرانادس علويان
QARÂBADÎN-I-'ALAWÎ KHÂN

The first part of a vast pharmacopœia by معبد الملوك حكيم محمد هاشم بن حكيم محمد هادي المعروف بحكيم سيد علوي خان Mirza Muhammad Hashim who was afterwards distinguished by the title of Alawî Khan and Mutamad ul Mulûk. He belonged to a distinguished family of physicians of Khurasan. His grandfather left Khurasan and settled with his family in Shiraz where Alawî Khan was born in Ramadan A.H. 1060 = A.D. 1669. Hakim Muhammad Haidi the father of our author distinguished himself in medical and surgical practice and was a good caligrapher. Alawî Khan received his early insight into medicine from his father and subsequently from Mulla Lutfullah of Shiraz and Akhund Mashi. In A.H. 1111 = A.D. 1699 he came to India and entered into the service of Awrangzib who appointed him as a personal physician to Prince Azam Shah afterwards known as Shah Âlam Bahadur Shah of Delhi. Shah Âlam after his accession to the throne bestowed fresh grants upon him and gave him the title of Alawî Khan. After Shah Âlam's death he treated Muhammad Shah with great success who rewarded his services by giving him the title of Mutamad ul Mulk and raised him to the command of 6 000 with an increase of his pay to Rs 3 000 per mensem. He was at the zenith of his fame when Nadir Shah sacked Delhi and who on his return took him to his capital. He wrote many valuable works all of which give indications of his encyclopædic mind and spirit of critical investigation not very common among eastern writers. Many contemporary poets eulogized him of whom Muhtashim Ali Khan who had the poetical title of Hashmat writes the following quatrain in his praise —

اي دست بود سگر مرماه و گدا
ار مص بود در مان طلبان كامروا

حلفي گوید کہ مہکے کار مسیح
من مہکوم کہ مہکے کار خدا

To thee for comfort kings and beggars fly,
Helpers of others on thine and rely
Men say thou dost perform the work of Christ,
I say it is the work of God most high

He died in A H 1162 = A D 1749, at the age of eighty-two, in Delhi, leaving no heir. The author of *Miftāh u't-Tawāliḥ* (p. 496) mentions the following line which gives the date of his death —

برملک رب مسیحائی حدد

His properties, at the intervention of Safdar Jang Bahādur, were given to Hakīm 'Alī Naqī Khān, the son of his sister. See *Mu'at-t-Āftāb Numā*, of Shāh Nawāz Khān (Lib Copy), foll 222^b-225

Begins —

بسم الله الرحمن الرحيم في بيان مبدءا ، يه ، حلسا
ذكرها قبل ذكر نسخ المركبا ، هي يفسر المتعلم عارفا على
تركيب الأدوية لكل مرض مرض الح

Before entering into the details of prescriptions the author, in three Muqaddimas, describes the causes necessitating the compounding of medicaments, the method of finding out how many component drugs are required for a particular preparation, and the way of calculating their respective weights necessary to produce the desired effect. The rest of the work is arranged alphabetically.

The rules of Pharmacopœia set forth systematically by As-Samarqandī in his 'Usūl u't-Tarāḳīb, and adopted, improved and treated along with each preparation by Al-Antākī in his *Tadkiyah*, find further development in this work. Here each preparation is prefaced by its rules and principal uses, which is followed by its most reliable prescription, with a detail of the authentic and important changes made by subsequent authorities, and, while concluding, the author never fails to add his own views and the changes he has effected to adapt it to the Indian climate. Thus the work is a monumental representation of the mode of criticism, observation and adaptation made by the Indian physicians. A note on the titlepage runs thus —

الاسم ، نعتريك السوف هذا العراندن على ترتب ، العلل و
هو لحالبوس الرمانى نوا ، محمد الملوك حكم علويان السبراري

مد ظله العالي في بلدة دار السلام صاحبها آتاد
 رحمه ، نارحان صاحب الله المحاط من جانب اا اااا العهد
 رحمه ، ارحان

The words *مد ظله العالي* in the above passage indicate that the author was alive when this copy was transcribed. The date A H 1159 in the colophon supports the above assumption making it quite evident that the work was transcribed three years before the death of the author.

Written in an elegant Indian Nasta liq. Water stained and slightly wormed.

MIXED CONTENTS, IN MEDICINE

No 108

fol 322 lines not fixed size $6\frac{3}{4} \times 4\frac{1}{2}$

مجموعه في الطب

MAJMU'AH No 1

I

fol 1-39

رساله ما اا

RISÂLAT U MAS SABAB

An anonymous pamphlet dealing mostly with physiological explanations of facts connected with medicine.

Begins —

الصد لوله و الصلوة على محمد و آله ما اا
 اللسان ان بطول شعر راسه الح

The author does not reveal himself, the latest writer among the authorities is Al-Qutb-ush-Shîrâzî (d A H 710), who is quoted with the title Al-'Allâmah

The pamphlet is in the form of questions and answers, every question beginning with the words ، ما السبب (What is the cause of?) Though small in bulk, this pamphlet sets forth in a striking manner the problems of physiology as they were known to the Arabs.

Written in an ordinary Nasta'liq

Dated A H 1275

Scribe حي لال

II

fol 39^b-40^b Simple medicaments for —(1) stopping hæmorrhages, (2) killing worms in the bowels, (3) lessening pain, (4) removing large abscesses—then softening and concoction, (5) dispersing wind in the stomach, (6) healing wounds, etc

Begins —

قاطعا ، الدم امد اس وير الارد ، وير اللقاح من الايل
البحر الح

and ends thus —

: سبب الكسوة يرفع بون الله تعالى

Probably selected by the scribe from other works · Written in the same hand as above

III

fol 41-130

ارحورة

The celebrated 'Ujûzah of Avicenna (d 428 A H) The Muqaddimah is supplied by some later writer After a short preface by Avicenna himself, the 'Ujûzah proper begins on fol 46^a

Begins —

مقدمة لماكاد ، هذه الرسالة السريعة مسطومة ارسب ان
احمل لها مقدمة الح

Avicenna's preface begins on fol 44^a thus

قال السبح لماحر ، حادة الحكماء و العلاء العدماء احدهم
الملوك الح

The *Urjuzah* begins on fol 46 thus —

الصد لله الملك الواحد
رب السموات العلى الواحد

Avicenna dedicates this work in the following terms —

و ا . . . من الصفا بخدمت حصرة مدنا الشفاء الاحل
القاصي السبي النحل اطل الله بقاءه و ادام حره و حاله
بهذه الارحوره ا . . . له من الله على . . .

The work concludes with an addition of Avicenna's translation of the ode on the preservation of health by Hakim Tayaḏūq (تادوق) a celebrated physician of the time of the Umayyads and a court physician to Hajjaj b Yūsuf (See Ibn ul Qiftī p 105 *Tahrist* p 303 and Ibn Abi Usaybiḥ p 121)

This ode begins —

نور اذا ا . . . ادخال مطعم
على مطعم من صل فعل الهواصم

و وفر على الجسم الدوا فانها
لثوه اندان اسد الدخانم
حصال بها اوصي الحكم تادوق
اما العدل نو مروان ملك الاحاحم

Wajiz Persian poetical version beginning —

ناطعامي نگردد از معده نرنالای آن
هرطعامی کان حوری نامد تراغن زبان

بس نگو نو مردار و نریدن نسور من
کان بود بهر مسون بهر قوام مردمان

For other copies see Br Mus Sup No 801 Berlin Nos 6268
6395-99 Bata v iii pp 241-2 and 261 264 Cairo vi 2-3 Nûi
Uşmaniyah No 3458 p 196 and Rampû Nos 2-5 467 The *Urjūzah*

has been lithographed in Lucknow A H 1261 A commentary upon this Urjūzah has been noted above

Written in clear thick Nasta'liq, with copious marginal notes throughout

Dated A H 1255

Scribe سی لعل کہنری

IV

fol. 131-132^a. The prescription of a well-known electuary entitled Al-Fulūniyâ (الفلوبيا), copied with abridgement from Hakīm 'Imād-u'd-Dīn's pamphlet on the opium The ingredients of this preparation are described in a highly metaphorical or veiled language, to which explanations are supplied

Begins

ذکر السید حماد الدین محمود السراری رحمة معجون الفلوبيا في
رسالة الفها في خواص الايون بعارة هذه خلاصتها الح

V

fol. 132^b-137

رسالة قريه

The famous Risālah Qabīriyah of Hippocrates (for life see above) on the twenty-five propositions prognosticating the exact time of death A commentary on this work will be noted below

Begins —

هذا قول في السور و جد في قمر انقراط في الالذار المور
وهي مائة وعشرون مالا الح

Written in ordinary Nasta'liq Repeatedly lithographed in India

VI

fol. 136-137^a Nine Persian verses on a general geography of the world

Begins —

ارحد مسروق سمع ، را صد ان گردیده اند
بروبر انادي و ويرانه اس را دیده اند

نکھراوس در حد اسلام از مصر و سام
هم عراق نا بعد روم باسد و السلام

Written in an ordinary Shil ast amiz Nasta liq

Dated Ramadan A H 1243

Scribe حنی لعل

VII

fol 137^b Two quaint methods of finding out whether a patient will survive or die

The first method runs thus —

Blinas (Albinus the celebrated peripatetic philosopher) says that if you wish to know whether a patient will survive or not then take three pieces of salt of the weight of a Dānaq or one half Dirham each and throw them on a fire lighted in an earthen pot which should be placed at the door of the house occupied by the patient Now if the salt is thrown out of the fire in the direction of the house the patient will survive if it is thrown away from the house he dies and if it remains in the fire the disease will be prolonged but the patient will ultimately recover

The contents of the second are as follows —

Alexādder said that if a patient fell dangerously sick and you want to know whether he will survive or not then take a little of fermented paste rub the hands and feet of the patient with it and throw it before a hungry dog If the dog partake of it the patient will survive while if he leaves it untouched the patient will die

After these two peculiar ways of knowing the so called destiny of the patient a prescription of an opium pill (أفون) is copied from Qarabādīn, Qalansī

VIII

fol 138-163

رساله فی الہاء

A pamphlet on the precognitive power of man by فتح علی بن حکیم
حکیم اللہ خان ، الرسد حمد السافی خان م ح البک
Fath Ali b Hakim Hikmatullah Khan the eldest son of Hakim
Abdugh Shāfi Khan Masih ul Mulk a well known physician of India
of the 12th century A H

Begins —

الحمد [sic] والصلوة علی نسلہ امانعہ مہدۃ الضمیر الہی

نفع علي بن حكيم حكيم الله حان . . . مسح الملك . . . ارد .
ان اك . رساله في الباء لان هوم من الناس انسابها البه الح

A copy of this work exists in the Râmpân Library (Cat No 93, p 487)

Written in an ordinary Nasta'liq

Dated Safar 1269

Scribe هـ لعل

IX

fol 163^b.

Many notes of general medical import copied from various sources
Begins

القائده اعلم ان اله ، علم هلم نفعه و مدره . . . و انب في
الشرح الح

X

fol 164-177^b

الرساله في الادويه المركبة

A pamphlet on compound medicaments. It is drawn up in a manner to serve as a dispensary guide and a pocket memorandum.

Begins —

قال العبد السعده ، . . . اسد علي ان هذه فوائد حسنة و
قواعد حراة و نسخ متحررة لهافه و تراكم ، مصرية سريعة من
معدولا ، التحرير المدعى و الحصر المتحق و الذي و اسنادي السح
دويش محمد . . . قال رحمة الله هذه الرسالة في الادوية المركبة
وما سوة ، عليها

The author, Shaykh Daiwish Muhammad, seems to be an Indian writer of the 13th century A H, because he quotes Hakim Shaiif Khân (d. 1231 A H) as one of his authorities on fol 176^b

Contents

fol 164^a Fas1 1 Points necessary to be remembered before proceeding to treat a patient

في اموريه ، استحصارها قبل المداوا .

fol 164^b Tasl ii On the canons of compounding medicaments
في قانون ترك الادويه

fol 165 Tasl iii On the changes made by a physician in the
course of treatment

في تصرفات الطيب عند المداواه و المعالجه

fol 166 Tasl iv On the canons of the weights of medicaments
في قوانين اوزان الادويه

fol 166 Tasl v On the canons of knowing the degree of the
temperament of a compound medicament

في قانون معرفه درجه الدوا المركب

fol 166^b Tasl vi On the number of compound preparations
في تعداد الادويه المركبه

The sixth Tasl is divided into four Kalimas Kalimah i treats of
the refrigerants (الباريات), the watery essences (العرفات), the
viscous medicaments (العابي), and the juices or milks of plants (الحلي)
Kalimah ii treats of soaked or boiled liquid preparations (في الشوحات)
Kalimah iii treats of decoctions (و في مجمله السلاطات)
Kalimah iv
on powders

Written in an ordinary Nasta liq A copy of this pamphlet exists in
the Rampûr Library (Cat No 99 p 49)

XI

fol 178-190^b

رساله الصد لا ح الرس

Avicenna's pamphlet on venesection This work is not noted in
the list of his works given by his biographers

Begins —

بسم الله رساله الصد لا ح الرس وهي عسر ابواب

الح

The work is divided into the following ten Babs —

fol 178

الباب الاول في حد الصد

fol 178^b

الباء ، الثاني في الاعراس المصنوعة بالقصيد

fol 179^a.الباء ، الباء ، في كعبة القصيد في الجملة وكعبة ، صد السرائر
والعروق العائرةfol 182^aالباء ، الرابع في مفاع صد القصيد عند ، صد عرف ماضي البد
وكعبة الرباط الاول والباءfol. 182^b.الباء ، الخامس في العروق المصنوعة على الاكر وكعبة ، صد
كلواحد مسهاfol 184^bالباء ، السادس في ذكر العلل التي يفسد بها كل واحد من
ملك العروقfol 185^b

المكاديم السابع في العلل التي يجمع بها القصيد

fol 187^a

الباء ، الثامن في العلل التي تصير بها القصيد

fol 187^b.

الباء ، التاسع في تدارك هباء القصيد

fol 187^b

العاشر ، العاشر في شروط الماحودة على القاصد في القصيد

Written in an ordinary Nasta'liq. A copy of this work is noted in the catalogue of the Râmpûr Library, No 99, p. 480

XII

foll 190^b-197.

رسالة في حفظ الصحة للسبع الرئيس

Avicenna's pamphlet on the preservation of health This work also has not been noted in the list of his works mentioned by his biographers.

Begins —

هذه رسالة في حفظ الصحة للرسس رحمه الله بعد
الدساحه تقول الح

The preface has been omitted by the scribe the rest consists of the following thirteen Bābs —

I fol 190^b

في ذكر الكسفات

II fol 190^b

في ذكر الاحتيال و تقدمه على ماير الطابع والله ول

III fol 191

في ذكر الاندائ و ما يحتاج اليه لحفظ الصحة ذكرنا محمدا

IV fol 191

في تدبير كل يوم

V fol 192

في السواك و الله و ذكر الاصابع التي تحذ منها و السهونات
النافعة لكل مزاج

VI fol 192

في الرياضة و الله و الله و الله و الله و الله و الله و الله و الله
حد بركها

VII fol 192^b

في هذه الصيام و الله و الله و الله و الله و الله و الله و الله و الله
فيه و الله الصروح منه

VIII fol 193^b

في تناول الطعام وومه و مقداره و ما يحتاج في تقدمه وناصرة
وربته

IX fol 194

في السراب و اتواحه و بان مسامحة و معاه و الله و الله و الله و الله
وما سئل له و علاج الصار

X fol 195

في ماهة النوم و مسامحة و الله و الله و الله و الله و الله و الله و الله و الله

XI fol 195^b

في القصد و الحمامة و مسعتهما و الدلائل الواحدة لهما و اشار
الانام و المواضع الموافقة لهما و ما يستعمل فيها من الاطعمة و الاسرة
بعد ، احراج الدم بالقصد و الحمامة

XII fol 196^b

في الاسهل و مسعته و تدبير كل اسفراع

XIII fol 197^b

في ذكر اشارات ، الايام

Written in the same hand as above. A copy of this work has been noted in the British Museum Catalogue (p 455) without the author's name, but the beginning quoted there agrees with that of the present copy

XIII

foll 198^a-200

رسالة في سطر الع

An anonymous pamphlet on Semitortian fever
Begins

بعد حمد الله و الساء عليه كما هو اهل و مسنحة فاول ما بي
على ال... ان يبداء به هو معرفة العلة بحسبها و نوعها و مقدارها
الح

Written in the same hand as above. Probably the work noted in the Râmpûr Catalogue, No 98, p 479, is identical with the present work

XIV

foll 200^b-202

رسالة في الحرارة العربية

An anonymous pamphlet on the animal heat of the human body
Begins —

تري اصحاء ، الحيوان و الساناء ، ثم امعالها العذائبة و البولبدية ،
لحرارة محسوسة تنوي بقوبها و تسع ، تسعها الح

has
biograpiten in the same hand as above

ΛV

fol 202^b-205

رساله احدثه

Muhammad Ibn Zakariya r Razi's pamphlet on ailments. Probably this is the work noticed by Ibn Abi Usaybi'ah (I 131) in the list of Rhazes works as *مقاله في الاعداء مضمونه*.

Begins without doxology and preface as follows —

من لا يريد ان يسرع جلبه " يحب ان يكون اللان الح

ΛVI

fol 206-210

رساله در بيان حساب مركه

A pamphlet in Persian on compound fevers by Hakim Rustam Jurjani. In the colophon it is stated that Hakim Rustam was originally the court physician of Khan Ahmad of Gilan (probably Karkiy Khan Ahmad the king of Gilan who was after a reign of thirty one years, deposed and imprisoned by Shah Tahmasp Safawi in A.H. 974 = A.D. 1566. He was restored to his kingdom in A.H. 985 - A.D. 1577 by Shah Muhammad but had again to abandon it in the time of Shah Abbas. He appears to have been alive in A.H. 1002 when Haft Iqlim was composed. See Haft Iqlim Library copy fol 312.) He subsequently left his native place and entered into the service of Sultan Nizam Shah of Deccan. (The Nizam Shahs remained supreme in Ahmadnagar from A.D. 1490-1590. See Lane Poole's Muhammadan Dynasties p. 320.)

Begins —

مقام نشانی حکمی را که روح نسائی را از اعصاب دماغی
جهت حس و حرکت باعصابی و مرکه حیوانی رساند الح

In the preface it is stated that this work was composed at the time when Nizam Shah invaded Bijapore and laid siege to its fortress. By Nizam Shah our author probably refers to Iurhan Nizam Shah I who led several campaigns against the Adil Shahs of Bijapur (see Scott's Farishta and Muhammad Ibrahim's Basatin, Salatin Library copy).

Tables showing the combinations of the cardinal humours to produce different fevers occupy two opposite pages

سcribe حی لال

XVII.

foll. 210^b-212.

نسخة نردجسا

Abul Barakât's prescription of a well-known electuary entitled Baisha'shâ, with a solution of the language used to express it in Persian

XVIII

foll 213-227

رساله خواص ادویه جدیدہ

A pamphlet on the properties of the newly introduced medicaments by Ahmad b Lutfullah al-Maulawî Âfindî
Begins

الحمد لله رب العالمين
امام بعد فاقول ان طائفة الافرح
الدهشيين لصاحبة الاله

In the preface it is stated that, when the French found out that in America there are many plants possessing powerful medicinal properties, they introduced them into their Materia Medica. A Turkish physician translated their properties from the French to the Turkish language, which the present author translates into Arabic

The following medicaments are treated in this treatise —

I. fol. 313^a

سحرة السبي وهوتفال بلاساور

II fol 217^a

نسخة المعربة ويقال سبارتا

III fol 218^b

صاحراس

IV fol 220^a

حوي

V. fol 221^b

مخوفان

VI. fol 222^b.

حلاه

VII fol 223^a

قوتاه

This work has been printed in the Qarabadin Kabir in Calcutta
Written in the same hand as above

Scribe حي لال

XX

fol 228-282

الحرق والبران

Tanqih ul Miraqi wal Ihtiraq a pamphlet differentiating the diseases arising from burnt humours and from those owing to the infection of the peritoneum by القادري السطاري محمد داد الـ، البرهاني الربيعي Muhammad Dad al Hanafi a clever Indian physician of the eleventh century A D

Begins —

الحمد لله الحكيم الذي هو الخالق
محمد داد الصبي القادري السطاري البرهاني الربيعي
لما كان مرض البران و الاحتراق من امراض الـ
الاسماء الخ

The sologhon contains the enumeration of the authorities consulted
These are the famous authors such as As Samarqandi Al Qarshi An Nafisi etc Especial mention is made of a Persian pamphlet of Sharaf ud Din Buzurg Ummayd on this subject which the author says he has wholly translated from Persian into Arabic —

و هو رسالة الفارسي للعامل السرف الذي يترك اميد
حالي اورديها سامها في هذه الرسالة و نقلها من الفارسي
الى العربي

A copy of this work is noticed in the Catalogue of the Rampur Library No 50 p 472

XX

fol 282^b Notes on prognostics incomplete towards the end
Begins —

في العلامات بها تسدل على احوال المريض من حسب السلامة
والصوف قال غلام مرور من كونه الخ
من مـ

XXI

foll 283-287

رسالة المسمى تهدي ، الحكمة

TAHDÎB-U'L-HIKMAH.

A pamphlet treating of pulse and alvine discharges The author does not reveal himself

Begins —

الحمد لله الممرد الذي حلّى مع الافراد الح

Contents —

Fasl i fol 283^a On the pulse في السّسFasl ii fol 284^b On the urine في البولFasl iii fol 286^b On excrementum alvi في البرار

XXII

foll 288^a-294

الرسالة للسّس في الاسئلة والحوار

Avicenna's pamphlet in reply to the fifteen questions of general medical bearing put to him

Begins —

هذه مسائل معدودة من املاء السّس الرئيس ابى على بن
مسائل الح

These are the questions which are answered in this pamphlet —

I fol 288^a

اذا حدد ، في سـ و من الالاماء وجع و سسه سوء مزاج
فلا يمكن ازالة ذلك الوجع الا بتقطع سسه فكم الالاماء ، الموحدة
للوجع من سلة سوء المزاج الساج الذي لاماده معه وان كان سسه
سوء مزاج مادي فكم حدد الاقسام المتغيرة لكل مادة على
حدتها مجموعا حتى تعدد اقسام العلاج بتعدد ها

II 1b

الاورام الحارة ناي ادوية يعالج من خارج البدن اذا كانت ظاهرة

III fol 289

ما معي لصح الذي تكرا اله فمأس الاطبا و الى
معرفة في ح الامراض البادئة

IV ib

كم سي ١ ١٠ اله ، عدد حس ١١ ١٢ و ماهو

V fol 289^b

اذا عرض وجع في عصب من الاعضاء و ا ل تدبر مسخن
و تدبر اخر مسرد مثلا عدد يسي بارد فحس الوجع بعد التدبر
المسخن و احتاج بعد التدبر المسرد فما تدبر ازالة ذلك الوجع

VI fol 290

ما الفرق بين السخ السريع و السواتر

VII fol 290^b

ما الحالة السومطة بين الصحة و المرض ولا واسطة بينها في
الصحة بين ذلك من حديثها

VIII fol 291

ما الفرق بين الرسوب اله و الحام و المده

IX ib

ما الفرق بين ١١ ١٢ و السدد و الكرار

X fol 291^b

ما ١١ ١٢ ١٣ ١٤

XI fol 291^b

اجمع الاطبا على ان الصبي حاراه خروبه ، ل في القلب
و في البرانس الى ح البدن ، ر بالامعال اله ،
و شرح هذا الحد مسروح عندهم مذكور في كتبهم ثم ذكروا
د ، ن يسمى احد ه ، الثالوس و الاخرى لسوريا سرد الناطن
في احد ه ، و الطاهر في الاخرى ف ه ، تكونان ه ، ن و
لا يسهب فبها الحرارة الى ه ، ح البدن

XII fol 292

البرص اذا احس رائحة طيبة فعلى ما يدل ذلك

XIII fol 292^b

اجمع الاطباء على ان البرارة اماخذ ، من جوهره حلط
 القوام و منوصلة اذا حلت فيه الحرارة و تعدا مسهور و دهم
 فكه ، صار الهدناء بارد و مرارة

XIV fol 293^a

ما معني قول نطراط مقدم الالهاء ان الصامسبه اردأ الصماء ،
 لانها يكون قبل السبل و بعده

XV fol 293^b

ما معني لفظ الخاصة التي تكر استعمالها الالهاء كما يقولون
 مثلاً ان القاوانا نافع من الصرع و دبل الدد ، نافع من القولج
 الريحي خاصة

Ibn Abi 'Usaybri'ah (II 20) notices among the works of Avicenna
 ، اخونه لسؤالاً ، which he says were set by Abu'l Hasan al- 'Âmilî, and
 which consisted of fourteen questions This work is probably identical
 , with the one noticed by Ibn Abi 'Usaybri'ah

XXIII

fol 295^a-322

الرسالة الموصومة بالفسول

A pamphlet entitled "The Aphorisms of Avicenna" In the
 colophon it is stated that this pamphlet is based upon the lectures of
 Avicenna

المستفادة من مجلس السبح الحليل رئيس الحكما ابى علي
 بن سينا

Begins —

وصل في معرفة النفس والبدن الح

This treatise consists of seventy-eight Fasl on the general rules of
 the medical art

The last Fasl begins —

كل دواء يصح ، فلا بدع فهو سم للحم الح

The similarity of handwriting throughout this collection indicates that the whole of this copy was copied by Chunni Lal Khatun

Dated A H 1275

No 109

fol 69, size $9\frac{1}{2} \times 6$

مجموعه في الطب

MAJMU'AH No 2

I

fol 1-12

شرح رساله مريه ال، بي بالصادقه

٩٩

AS SÂDIQIYAH

A commentary upon the celebrated *Risalah Qabiriyyah* of Hippocrates (on twenty five propositions prognosticating the exact time of the death of a patient) by Muhammad Yusuf b Abdul Latif who composed this work in A H 954 = A D 1547

Begins —

الحد لله الذي خلق الموت و الحياه و طار على الانسان
بحكمه و مدره الساب و بعد هذه رساله مريه
ال، لاساد الحكماء بقرط ال، ال، بالشره اريد ان
ا لها شرحا سح ح و حوه حرائدها الاسار و تكشف ما
في مسائلها من كور الاسرار و يحل مسكلاتها و يصل محلاتها
الح

In the preface it is stated that the work was composed at the instance of Qutbul Aqtib Shaykh al Islam Muhammad Sadiq and the work is therefore entitled *As Sadiqiyah*

Begins —

العبرية - ر و الصاعه طوله و الوقت صق و الحره حطر
و الثصا حسر و عدد في لك ان لا²² سر توحى علي فعل ما
سفي دون ان يكون ما شعله المريض و من يحصره كذلك و
الاسا الي من خارج الح

For a description of this work and its commentaries see Berlin Cat
Nos 6221-6226

Written in an ordinary Nasta liq

Lines 11 size $5\frac{1}{2} \times 3\frac{1}{2}$ foll 13-16 are left blank

IV

foll 47-53

رساله تمريه

The celebrated Risalah Qabriyah of Hippocrates a commentary of
which has been noticed above

Ibn Abi Usaybi'ah (I 28) tells us that Caesar (مصر الملك)
visited Hippocrates tomb and finding it an ordinary one ordered for
its repair. When the grave was dug open an ivory case containing the
twenty-five propositions indicating death was found. This has been
translated into Arabic and has been repeatedly lithographed in India.

A copy of this work has already been noticed above

Copy see Berlin No 6228 and II Kh iv 24

Written in an ordinary Nasta liq

Lines 8 size 4×2 foll 52^b-53 Prescriptions in Persian from
different sources

V

* foll 54-69

السفا العاقل

ASH SHIFÂ UL 'ÂJIL

* A larger treatise on immediate cures than Ikhvaz Buru Sa'ah by
صدر الدين بن محمد الباقلي, Sadrud Din b Muhammad al Babli
This work has not been noticed in other libraries

Begins —

نصبتك نامافي صدورنا برصحات نهار و - و سكره باهادي
ملونا بلعاب الوار حلكه الح

The author in the preface states that Rhazes' was the only work found on the subject. But as Râzî dealt with only those diseases which he himself tried and cured, the number of such diseases must have been necessarily limited. Our author, on the other hand, condenses everything bearing upon the subject from the ancient and modern authorities, and gives the finishing touch by adding his own experiences. He further states that by immediately curable diseases he means those that can be cured in three days at the latest.

Contents —

fol 54^b

المقدمة ، ومنها : اصول كالاصول

fol 55^a

البا ، الاول في المعالجة ، احوال مامون الرقة

fol 64^a

البا ، البا في المعالجة ، امراض الا ، النفس و الا ، الغذاء
واحوال الخلق

fol 65^b

البا ، البا ، في احوال الفل

fol 67^a

ألفا ، الرابع في احوال الكند

fol 68^a

البا ، الخامس في احوال الامعاء

Written in an ordinary Nasta'liq

Not dated. Circa 17th century. Lines 19, size 7 × 4

No 110.

fol 206, lines not fixed, size 12½ × 8½

مجموعه في الط

MAJMÛ'AH. No. 3.

This manuscript comprises the following —

I

fol. 1-7*

Annual reference prescriptions copied in a very bad Naskh

II

fol. 8-111

مِصْبَاحُ الدُّكَّانِ

MINHÂJ UD DUKKÂN

أبو المصطفى بن أبي نصر بن حشاش الكبير بن العطار
Abul Munib Abi Nasr b. Haffar al-Kubaybi Abi Asfar
al-Ibrahîm al-Harrânî an author of the seventh century A.H. See Block 1
492 and Hagi Khalfah, v. 20.

The first folio is wanting. The work begins abruptly as follows —

من عند الله تعالى بل هوذا لا يطرق الاثنان حل ساره و
كنا اساره اما بعد والله بمصباح الدكان الى

The work is divided into twenty five Parts a full table of which is
inserted in the preface. The twenty third Part contains his prescriptions
concerning to his son concerning morality and the preparation of
medicines. It was composed in A.H. 648 = A.D. 1260.

An incomplete copy of this work is noticed in the Brit Mus. Sup
Cat. No 801, ii. Our copy except wanting a few lines in the beginning
is otherwise complete. For other copies see Berlin No 111. Cotha
No 200. Patav. iii. 28. Lib. Cat. of the Arabic Books in the Brit Mus.
Museum i. 110. Ajlunyah No 777. i. 23. Wallidlin No 24
p. 146 and Rîmqâr No 11 p. 41.

Written in clear thick Arabic Naskh. Lines between 23 and 33
size 12½ x 8½ 10½ x 6½

Date 123

Script بن عبد الرزاق الصفي الاصافي

III

fol. 111 contains few charms

IV

fol. 112

توهم الابدان في تدبير الانسان

The celebrated Taqwim al-Abdân of Ibn Taymiyyah, A.H. 133 =

A D 1100 (for hfc see above), in which tables of diseases are drawn up on the system followed for astronomical tables.

Begins.

الحمد لله الذي خلق مسوي و قدر مهدي الح

After dedicating the work to Muqtadî bi-'Amî-illâh, the Abbâsîd Khalîf, the author proceeds to describe the arrangement adopted for the work. Matters of general import are treated in one continued chapter, while for every local and general disease twelve headings or chambers (سور) have been drawn up. The first chamber contains the name of the disease. The second its fatality or curability. The third its ætiology. The fourth its symptoms. The fifth contains directions as to venesection or other evacuations if necessary. The sixth its treatment with palatable medicaments and aliments especially designed for the rich patients. The seventh its treatment with easily procurable medicaments especially moant for the poor sufferers. The eighth, ninth, tenth and eleventh comprise the temperaments, ages, seasons and localities in which that disease frequently occurs. The twelfth its treatment on general principles. The work ends with a Khatimah on hints for practitioners.

This work appears to be the first production of its kind, and was followed by many writers, of whom Fakhruddîn-al-Khujandî deserves mention. He, in his *At-Talwîh*, succeeded in tabulating all the five Fanns, of which, according to the eastern writers, the medical science was composed.

For other copies see Boeck, i 485, Berlin, No 6415, Bodleian, i. 549, Br Mus Sup, No 792, ii, Canon, iv 10, 36.

Written in a clear Arabian Naskh. The chambers are enclosed in red lines. Lines not fixed, size $12\frac{1}{2} \times 8\frac{1}{2}$, $9\frac{1}{2} \times 6\frac{1}{4}$.

Dated A H 1235

Scribe سليمان بن دهان العنبي السامي

No III

fol 100 lines 20 size $7 \times 4\frac{3}{4}$ $5 \times 3\frac{1}{4}$

مجموعه في الطب

MAJMU'AH No 4

I

fol 1-34

مراناديين اصاح مجعه العلاج

Qarabadin or Pharmacopœia from the Kitabu Idih i Muhyat ul Ilj of Abul Husayn Abi al Hasan bin Ibrahim bin Muhammad Ash Shajari who flourished about A H 500 = A D 1106 See Ibn Abi Umayyah ii 23 Brock i 486 and Wustenfeld p 146

Begins —

الحمد لله رب العالمين اما بعد فهذا مراناديين اصاح
مجعه العلاج التي قد حرب اكرها فوجد بها على نهج الـ

Contents —

fol 1^b Bab i On decoctions

في الاطعمه

fol 2^b (few folios lost) Bab ii On pills

في الصوب

fol 4^{*} Bab iii On purgative pills

في الانارحاب

fol 5 Bab iv On stomachic electuarie

في الحوارساب

fol 7 Bab v On theriacs and electuaries

في البرنقات والمعونات

fol 14 Bab vi On fruit preserves

في البربات

fol 14^b Bab vii On sharbats and thick extracts

في الاسره والربوات

- fol 17^a Bab viii On tabloids
في الامراض
- fol 17^b Bab ix On Lohqs
في اللعوق ،
- fol 18^b Bab x On powders
في السموم ،
- fol 19^b Bab xi On plasters and embrocations
في الاصدده والاطلة
- fol 20^b Bab xii On fomentations or warm bandages.
في الكمادات ،
- fol 21^a Bab xiii On tepid baths or warm lotions
في السوائل ،
- fol 21^a Bab xiv On gangles
في العراعر
- fol 21^b Bab xv On tooth powders and other preparations for the mouth.
في السوناب ، وادوية الفم
- fol 22^a Bab xvi On powders to be sprinkled on wounds
في الدروراء ، المسحوق في الحرح
- fol 22^b Bab xvii On oils
في الادهان
- fol 23^b Bab xviii On cataplasms
في الهراهم
- fol 24^a Bab xix On purgative, aphrodisiac, and emmenagogue suppositories
في السابا ، المسهلة والمسهلة والمدره للصبي
- fol 24^b Bab xx On clysters
في الحصى
- fol 26^a Bab xxi On collyriums and eye-salves
في الاكحال وسبابا ، العين
- fol 27^a Bab xxii On enihmes, sternutatory powders, and fumigations
في السعوطا ، والعطوسا ، والسحورا ،

fol 27 ^b	Bab xxiii	On seed preparations	في السادات
fol 28	Bab xxiv	On purgatives	المسهلات
fol 28 ^b	Bab xxv	On emetics	في ادوية القي
fol 29	Bab xxvi	On the medicines for tape worms	في ادوية الديدان
fol 29	Bab xxvii	On hair dyes	في الحصات
fol 29 ^b	Bab xxviii	Tepid hip baths and watery preparations to be sprinkled on the head	في الاثر و الطولاب
fol 30	Bab xxix	Vaginal or uterine suppositories	في السرحاب
fol 30	Bab xxx	Medicine for nerve convulsions	مساندوي له ا ح في الـ
fol 30	Bab xxxi	On the dietry of patients	في اطعمه المرضى
For copies see Beilun Cat No 6338 and Rampur Cat Nos 21 and 189 pp 469 and 492			

II

fol 35-49

اطعمه المرضى

AT'IMAT UL MARDÂ

* A treatise on the diet of patients by Najib u d din as Samargandi a copy of which has been noted in the An Najibiyat

The title-page contains a marginal note in which the five books comprising An Najiyat are enumerated in the following order —

(1) Al Asbab u wal Alamât (2) Fil Faruq bayna l Amrad i wa Alamituba (3) Fil A'diyat il Marda (4) Fil Atimat il Marda and (5) Fil Aqabadin The treatise Usul ut Tarabik is considered a separate work

Begins

الصدق لله رب العالمين ان اجل العلوم التي يسع بها
الانسان هو علمها . الح

III

fol 50-98

An incomplete copy of Najīb-u'd-Dīn as-Samarqandī's *Pharmacopœia*. A comparison with the complete copy noted in the *An-Najībīyāt* shows that the first folio of this copy is missing and that it begins abruptly from the concluding lines of *الصداع الحار* as follows

و يبال مرارا ثم يعرق الرأس بلهن بمسح مسرود ، مع اللس
و يسرد ، بطة و يعلى بها في السحر . معوط للصداع و السبعة
الحارة الح

The last folio is also wanting and the work breaks off in the middle of the prescription of *Methiedates* (مسحة المبرود يلموس) with the words *دار ملعل حد بد منر حارة لسة المس*.

IV

لحم

fol 99-155 An anonymous treatise, without a title, treating of the theoretical portion of medicine, incomplete in the beginning

Begins somewhere in the discussion on *احندال* as follows

السوع و الرسة ، و السخص و العمو بالعماس الى الداخل و
الخارج و اما في الامراض و المعريط الح

The next fresh *Faṣl* in the same page begins thus

صل اخر ما في البدن الروح ثم العلة ، ثم المني ثم الدم ثم
الكبد ثم اللحم ثم العسل الح

The work is mainly divided into five *Fanns*, while the subjects of each *Fann* are treated under separate *Fasls*

Contents

Fann 1 Comprises discussions on temperaments, ages, humours, and the physiology and anatomy of the parts of the body, fol 99^a

Fann 11 On diseases, their causes and general symptoms, fol 124^a

في الامراض و الاسماء ، و الاعراض الكلية

Fann iii On the preservation of health fol 137^b

في حفظ الصحة

Fann iv On the treatment of diseases on general principles
fol 141^b

في وجوه المعالجات للأمراض الكلى

Fann v On fevers, critical days and prognostics fol 147

في الحمى والحصار وتقدمة المعرفة

Written in a minute Indian Nasta'iq Wormed and water stained
throughout

Not dated Circa 17th century

No 112

fol 149 lines not fixed size 7 x 5

مجموعه في الطب

MAJMU'AH No 5

I

fol 1-6

نسر اللوا في مة - في القصد والدوا

NASHRUL LIWÂ

A treatise on venesection by مسح جمال الدين عبد الله بن علي
Abdallah b Ali b Ayyûb ash-Shafi'î al
Qadiri al Makhzûmî who flourished about A H 840 = A D 1436 See
Brock 11 96

Begins —

القصد لله الذي اطهر الامرار بالسماك ونسر على مسربها اردته
قالا عالم وبعد هذه الرسالة قد احببت على بان القصد
من القصد سوائته و لواحيته و بها نسر اللوا في مة - في ١١ -
والدوا الح

The work is divided into a Muqaddimah, nine Fasl, and a Khâtimah, as follows

fol 2^a

المقدمة في وكذ السباحه ومعنى الاحاءه من الباطن

fol 3^b

الفصل الاول في مسار مس ، العدول عن كل من العصد و
الدوا الى قسمه

fol 6^b

الفصل الثاني في بيان العصد من العصد

fol 8^a

الفصل الثالث في تفصيل العصد على الدوا

fol 9^b

الفصل الرابع في شروط العصد

fol 10^b

الفصل الخامس في ما اذا كان العصد عن كره الدم

fol 11^b

الفصل السادس في ما اذا كان عن قله

fol 12^a

الفصل السابع في استنبال العبرة على صحة البدن من العصد

fol 12^b

الفصل الثامن في العلة التي من اجلها مع الاطباء المقصود في
يوم العصد من اليوم

fol 14^b

الفصل التاسع في مقاومه الاسباء الخامسة للمرار

fol 15^a

الخاتمة في حدود ، الامراض عن طول الرمان وفي حلة طوله

The title-page, besides bearing the notes of the owners such as Shaykh Muhammad al-Misî al Khâldî-at-Tabîb, Ahmad b Muhammad-at-Tanbâwî, 'Abdul-Haq Ra'îs ul-Atibbas-Sultân (dated A H 1252), and others, contains the following note, a portion of which has been cut off by the bookbinder

من مولته اللطيفة رحمته
 محمد بن أحمد بن محمد بن
 مصنف الصلح [لم]

Written in a clear Arabian Nashh Times 17 size 7 x 3 4 x 7

II

fol 16^b-17

Two prescriptions (1) A copy of that composed for Sultan Salim Khan (probably Salim I A.D. 918-926 = A.D. 1512-1520) by the physicians

Begins —

هذا مشول عن الصافي احمد انا مشول عن انا ان م
 من رحمه الله ان حكما الروم ا - 1 هذا المعدون له

(2) Another prescription fol 17 without mention of its uses Folio 17^b is blank

III

fol 18-75

دوا الشش من الكس

A treatise on poisons and antidotes by Abdullah b Ali b Asad al Mubizani noted above See Berlin Cat No 6368 20

Begins —

اما بعد حمد الله المصنوع وضع الامسا اللامعة ، ناهل العلل
 من انواع الال

This treatise is divided into the following parts —

I fol 18^b

في معرفة مداخله السم

II fol 46

في الكلام على امرجه السموم والادوية الثالثة بطريق الفصل

III fol 46

في العلاج العام بطريق الاحمال اذالم تعلم اصل السم

IV fol 55

في علاج السناناب ال ، ومنه الصوائف و السانف و المعدنه
 بعد العلم بها و تصنيفها

V fol 73^a

في طرد الحسراء ، ومن قبلها ومن مني من عداوة الجوهر

The title-page contains the following notes —

(1) On the margin

سمعه م[ن] لفظ مؤلفه ا[مسكه] الله الحقة محمد بن احمد
[بن محمد] ابن مضاء ، الحنبلي

(2) Towards the end of the page

قال المؤلف ، رحمه الله الفتيها نس ، مادم على بعض اصحابي
من السهم فوائده ، سره فراي ، من الدلائل ما يعني بهجة
ما ماله المتقدمون ممانعه ، عليه و لولعدم لي ما يعني على
هذا الفن تلخص في الحال على المكان و كان امر الله قدرا
معدورا

followed by —

ادا و قد ، الساطر على هذا الكنا ، مضي عرو ، رسة مؤلفه

The colophon, which contains the date of transcription, A H 856, is followed by the following note —

الحمد لله وحده وحد ، نسط طاهر بن يونس بن قاضي الموصل
على طهر الاصل الممول منه هذا الكتاب ، ماصورته لكانه طاهر
بن يونس

طالع و و استيفاد و كـ ،

داع لمولا اماء و انج ، [sic]

محمه طاهر بن يونس

الموصل مولدا و منسـ ،

فوائدا حليله من هـ

لو كـ ، على التحرير نالده ،

و من هـ لعل كاد ، هذه الاحد ، محمد بن احمد بن محمد

{

بن مضاء ، الحنبلي هـ

fol 72^b Lacuna of about one line

Written in clear Arabic Naskh with headings in red Lines 21
size $4\frac{3}{4} \times 1$

fol 75^b-78 Blank excepting the words من كسب الشكر احمده
on folio 76^b and two prescriptions on the tops of
folios 77^b and 78

IV

fol 78^b-81

A charm beginning—

مر ٥ م محراب صبح احط اليها الطالب الباحث على العلوم
اذا بلغ هذا السر الغريب الح

and ending with a table to be made an amulet

Written in an elegant Magribi with diacritical points

V

fol 81^b-143

هذا كتاب فيه من طب العجم

A treatise on the generalities of medicine and comprises for the most
part translations from the works of the Roman and Indian physicians
Boers —

مباصل حبه كسرى بن صادق ملك الفرس من كان قبله و
من اطبا الروم و اطبا الهند و غيرهم حين جمعهم للملك
عنا حدهم من علم الح الح

The book contains the answers to the following questions put to his
Roman and Indian court physicians by Kiser b Qubad the king of
Persia —

Question 1

مال نسوا لي ما طبع عليه حسد الانفس كم به من عروق
و وصل و عظم و عسل و من اين يهيج به الحرار و البارد و
الرطب و الناس

Question 11

و نسوا لي ما الذي يوافق كل واحد منهم اذا هاج من الدوا
و الطعام و السراب ما الذي يسكنه و ما الذي يهيجه عليه

Question III

و سوا لي نعرون الذي اذا هاج احرهوا ام يارد ام رط ، ام
ناس لآحره ، ذلك

fol 142 Lacuna of about seven lines

Written in an ordinary Magribî. The paper is darkened by the effects of the mechanical action of the ink used Lines 18, size 7×5 , $5\frac{1}{2} \times 3\frac{3}{4}$

Not dated Circa 16th century

VI

fol 143^b-147^a

A pamphlet on prescriptions for diseases without any systematic arrangement It is written in Magribî, having lines and size the same as Tibb-u'l-'Ajam noted above

Begins

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و اله
صفة دواء للاسهال من اي نوع كان الح

fol 147^b Two beginning verses of a metrical treatise by Abû Eayd 'Abd-u'l-Rahman b Muhammad b Mas'ûd b. 'Umar b Mûnir-l-Fârisî

Begins

قال السج الفقه ابو زيد عبد الرحمن بن موسى
الفارسي

الحمد لله العديم الثاني
رد ، العباد هو على الاطلاق
امدة وهو اهل الحمد
والفضل والكرم ثم الحمد

Written in ordinary Magribî as the treatises noted above The whole of this treatise appears to have been transcribed, but the remaining portion is lost

fol 148^a Contains the ending lines of the story of the city of An-Nuhâs, and the beginning lines of the story of Iram-u-Dât il-'Imad in thick flat Naskh

The first begins —

و هو يقول السوء يا صليمان يا رب الله اي لا اعود

هذا آخر ما سهي السام من قصه مدسه السام على السام و
الكمال الح

The second begins —

وهذه قصه ارمذاب العباد على اسام مال الله تعالى
ارمذاب العباد الي لم يخلق ملها في اللادربل هذه الاله في
قصه سداد ابن عاد الح

No 113

fol 51 lines 13 to 17 size 8¹ x 7¹

مجموعه في الطب

MAJMÛ'AH No 6

I

fol 1-3^b

الحوم لسبعان دم

A medical treatise on the powers of fruits and other articles of food
in hayz metres by Shā ban Abi Salīm

Begins —

حمدا لمن انت اوراق السحر

ورائها للاكلن بالسحر

وما تالها سبي السرى

سما المصار خير العرب

صلى عليه الواحد المنان

ما حلف في السر الالوان

وما حرى في اكلها تفصل

وما روي (sic) فيها الخواص نامل الح

The author while treating of حساس (poppy head) breaks off
from the middle and after discussing fol 28^b-33 (1) والبلد (1)

الحرية ، و البلد البارد (3) ، النساء و البلد الباردة الرهاة (2) ، الحارة
 اد ، (6) ، اد ، الطعام (5) ، الرضع و البلد الحار الرط ، (4) ، الباس
 and الرياضة (9) ، اد ، الصاع (8) ، السوم و السطة (7) ، السرا ،
 (10) الصام ، renews the discussion on محاش again on fol 33^a

The colophon reads thus —

انهى بهام نتائج الفكر المعروف ، عن تفاصيل السر للادي ، العامل
 العالم المأثر الباهم شعبان ابي سليم رحمه الله تعالى فكان الفراغ من
 زبرها بعد المهر يوم الاربعاء لعله سادس من شهر ربيع اول ١٢٥٧ هـ

fol 35 left blank without break of content

fol 49 and 50^a are left totally blank

II

fol 37^b—38

مفاحرة بين الحرية والامة

A metrical treatise on the contest for superiority between a free and
 a slave girl by Sha'bân Abî Salîm

، Begins

من بعد حمد الله والصلوة
 على النبي المصطفى وآله ،

فانها واف ، الى مقامي
 خود تحالى الدر فى السام

وقالنا انالقي حدال
 من ايا اقل للرجال
 وايا سباقه القوم
 من حمر ما يفعله الملبوس

But the story breaks off at the following verse and is left unfinished —

فقال القبة يامعروكه
 لولا اصعب اذا منروكه

Written in the same hand as above -

III

fol 39-50

Another incomplete copy of the Al Manzumah of Shihab bin Abi Salim noticed above. This copy is commenced with a preface in prose not found in the above copy and is brought down to the end of the powers of الح and الج corresponding to fol 1-10 of the above copy. The preface begins as follows —

الحمد لله الذي دل على دانه مدبح حكمته مما انسا ناسه
حكيمه وقدره الح

fol 46 and 51 were misplaced which are now put in the right place

fol 50-51 contain charms for various purposes

Begins —

أمر للصاع ناهد ورو مصدر تكسب فيها ناره ناهض و
تدعها نص لسانيك بعد ان نجرها يعود و هذا الذي ي
كسبك كسككم

Written in a very bad Arabian Nashh

Not dated Circa 18th century

VITLRINARY ART

No 114

fol 10² lines 17 size 9¹/₂ × 6¹/₂ 7 × 6³/₄

كتاب الحيل والماره

KITÂBU'L-KHAYL-I-WA'L-BAYTRAH

A treatise on horses their good and bad points their rearing their training their diseases and the treatment of the same by Nasir ud Din

Muhammad b. Ya'qûb b. Akhî Ilizâm al-Khaylî, Superintendent of Stables belonging to Khalîf al-Mu'tadîd, and died about A.D. 900. See C. Huart's History of Arabic Literature, p. 315.

Begins —

الحمد لله ولي الحمد و اهله و مسندك (sic) لعمري الحمد
من اصنع الح

The author in the preface quotes many traditions (حديث) in support of horse-breeding, 'which he professes to have received orally from [Abû 'Alî] Husayn b. 'Arafat-al-'Abdî, who died in A.H. 257 after attaining an age of 107 years (see Muhammad b. Ad-Dahabî's Târikhul Islâm, Lib. Copy, fol. 79. Compare B. Mus. Supp., No. 813).

Contents —

p. 36

نا ، رياضة الصل و السهاري

p. 49

نا ، الحران

p. 51

م نا ، الممارع

p. 55

نا ، رياضة الهبالح

p. 59

نا ، صفة ما يستحب في اصناء العرس من طول و قصر و
ص و دقة و حدة و رفة و حبر ذلك

p. 73

نا ، الحصور

p. 77

نا ، ألوان الدواب

p. 84

نا ، السبابة ، والا و صاع

p. 86

نا ، منه الفوائم و المحصل

p. 92

نا ، اصواء ، الصل

p 94

باب اسباح الغال في كل بلد

p 98

باب اصبار الصل

p 111

باب الرناصه

p 130

باب الا حلاف و الكسوه

p 131

باب اعلافة الرطبة و الاثر ل

p 141

باب الغال الدواب

p 145

باب حبوب الدواب

The rest of the work treats of diseases and their cures

For copies see II h iv 82 Br Mus Sup No 813

Written in a thick old Arabian Naskhi This copy contains a picture representing the horse with its defects (pages 67-68) The words كتاب الصل of the title are given in a broad column at the top decorated in gold and blue of which the colour is now faded while a gold circle contains the remaining portion of the title والا طره, and the name of the author in the following terms —

تأليف الامام العالم السائل البصر في فيه المثل في حله
ناصر الدين محمد بن يعقوب بن ابي حرام الصلي بعينه الله
بره وعفا عنه

Dated A H 753

No. 115.

foll. 110, lines 19, size $9\frac{1}{4} \times 6$, $6\frac{1}{2} \times 3\frac{1}{2}$

كتاب الافوال الكافيه والعصول الساميه

KITÂB U'L-AQWÂL U'L-KÂFÎYAH WA'L-FUŞÛL-U'SH SHÂFÎYAH.

A treatise on the selection, management and training of horses, their diseases and cures, by الملك المجاهد علي بن داود بن يوسف، بن Al-Malik-ul-Mujâhid 'Alî b Dâ'ûd b Yûsuf b 'Umar b 'Alî b Rasûl-al-Rasûlî, the fifth of the Rasulids of Yaman (A H 721-64 = A D 1321-63) See Lane Poole's Muhammadan Dynasties, p 99, 'Tuhfat-u'z-Zaman fi Tarîkh-i-Sûdât-i'l-Yaman, Lib Copy, folio 124, and Brock ii 190

Begins —

الحمد لله اللطيف ، جلعه المتكفل بهم قبل السؤال سابع ورقه

 الله به على عاده من العلم الصافيه والمن الساميه الح

The work is completely described in the B₁ Mus Supp Cat, No 816, a comparison with which shows that the present copy is older and more correct than the one noticed there. A Persian translation of the work, with the title Kanz-u'l-Hidâyah, has been noticed in the B₁ Mus Pers^e Supp, No 161

For another copy see Berlin Cat No 6182

Written in an elegant Arabian Naskhî, with rubrics in Khattî Sulṣ and a frontispiece decorated in gold and blue but now fading

Dated 24th Muharram 992

Scribe محمد بن احمد الحمري المكي المالكي

NATURAL HISTORY

No 116

full 110 lines 9 size 10 x 6¹ 7¹ x 1¹

كتاب الاحجار و الحمر و مفاعها

KITÂBU'L AHJÂR

A very precious copy of The Book of Mineral and Precious Stones of Utarid b Muhammad surnamed Al Hasib (the Calculator) a famous writer on astronomical problems. The author belongs to the early part of the third century A H as he is mentioned in Kitah ul Tehmist which was composed in A H 317. See Ihnul Qifti p 251 Fohrist p 278 Brock, 1 243 and Huarts History of Arabic Literature p 315.

• Begins —

الحمد لله رب العالمين قال المؤلف رحمه الله تعالى كتب
بطرف في كتاب الراي [١٤] و الاحجار لهرمس الح

Written in an elegant thick old Arabian Naskhi with diacritical points throughout. From fol 17 to the end the manuscript is provided with Persian interlineal translation in minute Nastaliq. The headings are written in thick Suls. Another copy of the work exists in the Ayasúfiyah Library (Cat No 3610 p 215). Though not dated the paper and the ink used show that the transcription belongs to the 14th century A D.

No. 117.

foll 78, lines 13, size 9×6 , $6\frac{1}{4} \times 4$

ازهار الافكار في حواهر الاحجار

AZHÂR-U'L-AFKÂR.

A precious and fairly old copy of Azhâi u'l-Afkâi (Flowers of Thought) on precious stones, by **الدين ابو العباس احمد بن** **شهاب**, Shihâb-u'd-Dîn Abu'l 'Abbâs Ahmad b Yûsuf at Tifâshî, who died in A H 651 = A D 1253 See Brock, 1 495, B1 Mu Supp No 781, and Dastûi-u'l-I'lâm (Lib Copy), f 27^a

Begins —

قال الحمد المقبر الى الله عز وجل احمد بن يوسف ، السهامي
... هذا كتاب ، عربي ، الوصف صعب ، الصنع ١٥٠ م. السمع صمته
ذكر الاحجار الملوكة التي يوجد في حرائث الملوك الح

Every jewel is treated under five headings (1) Its production in mines, (2) The geography of its mines, (3) Its varieties and the best of its kinds, (4) Its properties and uses, and (5) Its approximate value

Contents

Bâb i fol 2^b

في الحواهر

Bâb ii fol 12^a

في الباقي

Bâb iii fol 23^b

في الرمرم

Bâb iv fol 30^a

في الربرح

Bâb v fol 31^a

في البلخس

Bâb vi fol. 32^a

في السمس

Bâb vii fol 33^a

في العادي

Bâb viii fol 35^b

في الماس

Bâb ix fol 39^b

في ن الهر

Bâb x fol 41^b

في البارهر

Bâb xi fol 54^a

في المرورج

Bâb xii fol 55^a

في العدي

Bab xiii fol 56

في الصرع

Bab xiv fol 70^b

في السح

Bab xv fol 57^b

في المعاطس

Bab xvi fol 71^a

في الد

Bab xv fol 69^b (folios 68 and 69 ought to be placed after fol 58)

مساج

Bab xvii fol 72^b

في الصاهان

Bab xviii fol 72^b

في ا م

Bab xvi fol 59^b

في اللص

Bab xxiii fol 73^b

في ا

Bab xvii fol 62

في الارورد

Bab xxiv fol 74

في البلور

Bab xxviii fol 64^b

في البرحان

Bab xxv fol 76^b

في الطلي

For copies see Br Mu Supp No 781 Br Mu p 214
Kuprizadali No 187 p 151 and Azadshah Nos 300-60 p 212
This work was studied by Ravus at Utrecht in 1788 and by
C. Muller in 1868 See C Huarts History of Arabic Literature
p 316

Written in an old Arabian Naskh with diacritical points throughout
the headings being always in red Slightly wormed

Dated A H 839

No 118

fol 44 lines 33 and 31 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2}$ or $7 \times 3\frac{1}{2}$ or 31

حواص الحواص

HAYÂT U'L-HAYAWÂN

Two uniform volumes containing the continuous text and thus
forming a very complete copy of Hayat ul Hayawan (Lives of
Animals) bound in one occupying folios 242 and 243 respectively

Life of the Author كمال الدين ابو الشافعي [ابي عبد الله] محمد بن ركي الدين موسى بن عيسى بن علي الدميري السافعي, Muhammad b Mûsa b 'Isâ b 'Alî-ad-Damîî, is copied from Manhal-us-Sâfi (probably Manhal-us-Sâfi wal-Mustawfi ba'd-al-Wâfi of Jamâl-ud-Dîn Abi'l Mahâsin Yûsuf b Tagî Baidî az-Zâhirî, the well-known historian of Egypt, who died in A H 884, see II. Kh v 224) on an extra pasted leaf, on the side facing the title-page of the copy noted below. In this it is stated that Ad-Damîî was born in the beginning of A H 742 = A D 1341. He learnt jurisprudence under (1) Bahâ-ud-Dîn-as-Subkî, (2) 'Abdur Rahîm al-Asnawî, and (3) Qâdî Kamâl uddîn an-Nuwayrî, who wrote for him an Ijâzah (licence) to teach Fiqh and Hadîş. He then read (1) Jâmi'-u't-Tirmidî from Al-Muzaffar-ul-'Attar-al-Misrî, (2) Musnad-u-Ahmad-b-Hanbal from 'Alî b. Ahmad ad-Dimashqî, and (3) Kitâb-u-Fadl-î'l-Khayl of Shai'af-ud-Dîn-ad-Dimyâtî, at Cairo, from Muhammad b 'Alî-al-Hazzâwî and Abdur-Rahmân b 'Alî b Muhammad-al-Ba'li. He then started on his pilgrimage to Mecca, which he performed five times, in the years A H 762, A H 768, A H 772, A H 775 and A H 780. This last time he remained at Mecca for twenty years and returned to Cairo in A H 800. At Mecca he read Sahîh-u-Ibn-i Habbân from Al-Jamâl Muhammad b Ahmad b 'Abd ul-Mu'tî, the Musnid (Referee to settle points of Religious Ordinances) of that place, and (1) Sunan-u-Ibn-i-Mâjah, (2) Musnad-u't-Tayâlîsî, (3) Musnad of Ash-Shâfi'î, (4) Mu'jam of Al-Qânî'î, (5) Asbâb-un-Nuzûl of Wahidî, and (6) Maqâmât-u'l-Harnî, etc., from Kamâl-ud-Dîn Muhayyîd b 'Umar b Hubayb al-Halabî, the Musnid of Halab. Ibn-i-Shuhbah (Tabaqât-ush-Shâfi'iyah, Lib Copy, fol 194) states that Ad-Damîî commenced his career as a tailor, but soon leaving his profession he placed himself under the instructions of As-Subkî. He, further on, tells us, on the authority of Ibn-Hajar's Mu'jam, that Ad-Damîî passed the greater portion of his time in religious contemplations and prayers, and kept fasts too often. Since his return to Cairo he selected a place (حلقه) in Jamî'ul-Azhar, and delivered lectures on diverse religious subjects. He died at Cairo on 31d Jamâda I 808 = A D 1405. He produced works on different subjects, of which the following are specially noted by his biographers —

- (1) الديباجه في مسن ابن ماجة, in 5 vols
- (2) اللحم الوهاج في شرح المسباح للذوي, in 4 vols
- (3) رواه الصبيان, the present work, and
- (4) مدونة معرفة ووصاياه

He also composed verses, and when Al-Asnawî composed his النهد he exchanged verses with him.

For further references see Ibn u Shuhbah Lib Copy fol 194
Husn ul Muhadirah Lib Copy fol 216 Brock n 138 and Alqabs ul
Hawli Gurar i Daw is Sakhawī Lib Copy fol 276

Begins —

الحمد لله الذي صرف نوع الانسان بالاصغرين القلب واللسان
و بعد بهذا كتاب لم يسالي احد به ولا كلف الرجه
بالفه الح

The beginning and the prefaces of all the three copies which this Library possesses and two of which will be noted below completely agree with each other. The text however differs not materially but in the omission of certain details. Though Hajī Khalifa (iii 122) states that the author made two recensions of the work the one large and the other short

و جعله لخص كرى و صغرى في كسرة زيادة السارى و
تعتبر الرويا

a comparison of these three copies shows that the theory as to the large the middle and the short recensions is not very probable. Ad Damiri simply composed one work with the title Hayat ul Naysaburi which is unfurlingly noticed by all his biographers immediate or remote but not one of them makes any mention of the fact that the author made any such recension. It therefore appears highly probable that this work received subsequent abridgements by the mere omissions of certain details either owing to the imperfection of the copies from which subsequent transcriptions were made or on account of the taste of the person for whom it was transcribed. The fact that almost all the earlier copies of the work bear حقه الصواب as title without the addition of the epithets كرى or صغرى to it adds more to the probability of the above assumption.

For subsequent abbreviations translation and continuation of the work see Hajī Khalifa iii pp 123-125 and Brock n 138

For copies see Br Mu p 215 Br Mu Supp No 779 Berluf Nos 6168-6172 and Kūprilizadah No 990 p 65

Written in an old minute Shikastah Naskhi. The colophon contains the date of composition of the work A H 713. Double red marginal lines. Water stained.

Not dated. Circa 16th century

No. 119

fol 256, lines 25 to 27, size $11\frac{1}{2} \times 8$, $7\frac{3}{4} \times 5\frac{1}{2}$.

The same.

Another copy of the above work. The text is very much abridged, in an elegant flat Arabian Naskh with occasional diacritical points. The headings are in thick Suls, alternately red and black. The title-page of this copy has also a plain decoration. It is divided into two, upper and lower, and a broad central horizontal column. The upper one contains *كتاب مواه الحوان*. The central column contains an octagon made up of eight small semicircles. This octagon contains —

تسمية ، الامام العالم العلامة معين المسلمين كمال الدين ابي
عبد الله محمد بن السج ركي الدين موسى بن موسى الدمري
السامعي رضي الله عنه وارضاه و جعل الجنة مسجده و ماواه
انه الحواد الكريم العفور الرحيم و الحمد لله وحده

The lower one contains

و علي الله على محمد و اله

Besides this the title-page contains many notes of the successive owners of this copy. It is in this copy, on an extra pasted leaf, that the author's life is copied from *Al-Manhal-us-Sâfi* as noted above. The colophon, which contains the date of transcription, A H 997, and the statement that this copy was transcribed for Fakih ud-Din 'Abdullâh b Yahyâ b Muhammad b 'Umar, runs as follows

كان الفراغ من رقم هذا الكتاب ، المبارك المسمون اساء الله يوم
الشمس حاسر شهر القعدة سنة سبع و تسعين و تسعمائه و
ذلك برسم الامام العالي السامعي الفخري صحر الدين عبد الله
بن يحيى بن محمد بن عمر

No 120

fol 509 lines 27 and 29 size 10¹/₂ × 6¹/₂

The same

Another copy of Hayat ul Hayawan in two volumes bound in one occupying folios 262 and 247 respectively. Begins as the copy noticed above Vol 1 fol 1-262 contains names from اسد to ام * وده from the letter ش. It is lately supplied in thick clear Naskh but the text is not so full as that of the copy noted above. Vol II fol 263-509 contains from السادن from the letter من down to ي. This portion is fairly old and the text is full. The title page of this part is decorated but has faded. It is divided into three horizontal columns. The upper column contains حياه الصوان in thick Nasta'liq in gold. In the centre of the middle column which is the broadest there is a circle which contains الامام العلامة كمال الدين محمد in Naskh also in gold. The lower column contains رسم مولانا القاصي الصافي ابي السعود بن طهيرة in thick Nasta'liq in gold. The title page in 1011 contains many seals of the time of Jahangir and Alamgir but the earliest runs thus —

رسم حراته امان الاعظم ناصر الدنيا والدين ابو السح محمود
 شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مطهر شاه
 السلطان خلد الله ملكه وسلطانه شهر محرم محمد آباد ٨٩٣
 هـ

The above note clearly indicates that this portion of the manuscript once adorned the Library of Sultan Mahmūd Shāh I known as Sultan Mahmūd Bayqara of Gujrat who reigned from A H 863-917 = A D 1480-1511 (see Farishta II 381 and Lane Poole's Mohammadan Dynasties p 313). The colophon which contains the date of composition A H 773 and the date of transcription A H 888 runs thus —

وكان القراع من مسوده في شهر رجب الفرد سنة ثلاث و
 مئتين و مئتين و من هذه المسه المباركة سنة ثمان و مئتين
 و ثمان مائة

Written in a minute learned Shikastah Naskhi. This portion contains occasional marginal notes and corrections, and appears to have twice passed the inspection of some kings, probably those of Delhi, which is indicated by the words, عرص سده حمادي الاول ٩١٢ هـ , and again, عرص سده ماه رمضان ٩٢٠ هـ , followed by the note صح العرض يوم الاحد في شهر ذي القعدة ٩٣٣ هـ , in a learned hand

THE END

